

PENTECOSTAL HERALD

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COME IN AND HELP US.

By The Editor.

WE humbly ask permission to labor faithfully, zealously, and with holy courage for the salvation of human souls. God created them, and Christ redeemed them upon the cross of Calvary.

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We make no war upon any church, but desire to contribute all we can to awaken and lead into a deeper consecration, stronger faith, and more perfect love, church members, and to bring into the church regenerated souls who have found in Christ a personal Saviour.

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We shall engage in no debate with any one on any subject not essential to salvation. We carry the olive branch of peace and good will, and desire to co-operate with all Christians who believe in the inspiration of the whole Bible, the virgin birth and miracle-working power of Jesus Christ, the atonement of his death, his resurrection and ascension into heaven, and in the person, presence, and power of the Holy Spirit, fulfilling his offices in the church and among men.

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We must, and will, insist on repentance, faith, and the regeneration of the individual by the power of the Holy Ghost. We believe and teach that the blood of Jesus Christ cleanseth from all sin, and that it is the blessed privilege of God's children to be cleansed from the carnal mind, made pure in heart, empowered for service, and kept from sin by the indwelling of the Holy Ghost.

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We are appalled at the spread of a most dangerous type of unbelief which, while not so blasphemous as the old infidelity, is just as destructive to evangelical faith. The propaganda of this modern liberalism is the broadcasting of the seed of skepticism that will produce a harvest of atheism, wickedness, lawlessness and ruin unparalleled in modern civilization. The only answer to this oncoming unbelief is a great, deep, sweeping revival. We of The Evangelical Methodist League desire to make all the contribution possible to such a revival.

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We will send out in a short time an earnest appeal to the great HERALD family for financial help in purchasing tents for our next summer's tent revival campaign. Calls are coming in for tents and meetings from many sections of the land; we want to have at least twenty tents made this winter so we may enter the field in the early spring for a great campaign of soul winning. We pay no salaries to any one; we furnish the tents and help in arranging for revivals. The field is white unto harvest; vast multitudes of souls must be saved soon or be lost forever. Can we stand guiltless before God if we fail to do our best to win them?

Prohibition Prohibiting.

We clip the following from the daily press: "STUDENTS RAP DRY LAW."

"*Wisconsin University Paper Asserts Prohibition is 'Ruinating.'*"

"By United News.

"Madison, Wis., Sept. 30.—The Daily Cardinal, student publication of Wisconsin University denounces the 'ruinating dry laws.'"

"The attack is an editorial and does not speculate on the amount of liquor drinking among students.

"Prohibition has accomplished nothing but the ruination of our gastronomic organs, our tastes and our one-time respect for the law," it states."

This is a bold confession of the editor of a university paper. He might be able to give the grand jury some valuable information. It seems he is so angry against the law prohibiting the sale of liquor that he has lost respect for all law. We wonder if he is under the false impression that the people most deeply interested in the liquor traffic were ever law-abiding. It is possible that this loud, young greenhorn supposes that if the people should vote the saloon back "moonshiners" and "bootleggers" would go out of business.

When the saloons were in full blast we had "moonshiners" and "bootleggers" galore. The whiskey crowd never did obey law, only as they were forced. Fortunately, the people who have seen the saloon in full blast, with its drunkenness, murder and general wreck and ruin, see the situation quite different from the green, young editor. We clip the following from the "*Way of Faith*":

"The dries swept the slate in Illinois, Indiana and Oregon primaries. Here is an incident worth noting: Ward B. Heiner of Indiana, toured the State in a \$12,000 automobile displaying a sign in big red letters, 'I am wet.' Robinson, his opponent, 'dry,' received 226,439 votes and Heiner received 30,743. But the wet newspapers are playing with the soft pedal on when this incident is mentioned. Prohibition, the greatest boon to this country, marches on."

Any man who knew conditions in the days of the open saloon, and knows them now, can appreciate the marvelous change for the better, prohibition has brought.

Evangeline Booth, of the Salvation Army, ought to know something of the benefits of prohibition. She says:

"Enemies of the Volstead Act waste their time when they try to tell organizations like the Salvation Army that national prohibition will not work, or that it is impracticable and more vicious in its application than the effect of unbridled public drinking. As a matter of fact, vast changes have come about since prohibition, and to undo them would be to strike a blow at every fireside

and every industry in this country. If prohibition has lifted up a new element of rum-drinkers who can afford to pay bootleggers' prices for immature or poisonous liquor, indeed it is but a passing condition that must soon disappear.

"Why try to tell the Salvation Army that the park benches are crowded with drunken men as they were before prohibition when we used to gather them in on Thanksgiving Day, for example, and fight to salvage them? They are gone. The benches still remain, but the occupants are not drunk any more, but are climbing upward to better things while the public rushes by all unheeding. Why try to tell us that workmen spend their wages before their families can get the money for food, and that men beat their wives and children as in the old days? It simply is not the case."

The decent people of Wisconsin ought to insist that a school supported by the taxes of the people shall not aid and abet with false statements the propaganda which is being carried on against prohibition.

I am traveling at large, going through many states from the large cities to small towns and country places, and it is very rare that I see a man under the influence of liquor. In the days of the open saloon drunkenness was about us everywhere.

There is one thing in which the advocates of the liquor traffic are absolutely trustworthy; you may depend on them for misrepresentation and falsehood, without exception, in the discussion of prohibition.

READ YOUR BIBLE.

YOU should not only read your Bible, but you will be able to read it to much better advantage if you learn how to read it. A distinguished chef was once asked how to cook a fish. He commenced his answer by saying, "First, catch your fish." No doubt that was an important feature. The same is true if you would become an intelligent Bible reader and read it in a way to receive the largest benefit. I do not, for a moment, believe that I am prepared to give best instruction on this important subject, but I can offer a few suggestions.

First, get your Bible. Have a Bible of your own. Write your name in it, and write down some good sentiment under your name. Get you some sort of a colored lead pencil and do not hesitate to mark passages that make special impressions upon your mind. Fall in love with your Bible; keep it convenient in your room, or at your desk, carry it with you when you travel; get so well acquainted with it that you will become real

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"SET DOWN MY NAME, SIR."

Rev. G. W. Ridout, D.D., Corresponding Editor.

IN John Bunyan's Pilgrim's Progress there is a thrilling passage which reads like this: "I saw also that the Interpreter took Christian again by the hand and led him into a pleasant place, where was builded a stately palace, beautiful to behold; at the sight of which Christian was greatly delighted; he saw also upon the top, thereof, certain persons walked who were clothed all in gold. Then said Christian, may we go in thither? Then the Interpreter took him and led him up toward the door of the palace; and behold, at the door stood a great company of men as desirous to go in but durst not. There also sat a man at a little distance from the door at a table side, with a book and his inkhorn before him, to take the name of him that should enter therein; he saw also that in the doorway stood many men in armour to keep it, being resolved to do the man that would enter what hurt and mischief they could. Now was Christian somewhat in a muse. At last, when every man started back for fear of the armed men, Christian saw a man of a very stout countenance come up to the man that sat there to write, saying, 'Set down my name, Sir'; the which, when he had done, he saw the man draw his sword and put an helmet on his head and rush toward the door upon the armed men, who laid upon him with deadly force; but the man not at all discouraged fell to cutting and hacking most fiercely; so after he had received and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the palace, at which there was a pleasant voice heard from those that were therein, even of the three that walked upon the top of the Palace 'Come in, come in; eternal glory thou shalt win.' So he went in and was clothed with such garments as they. Then Christian smiled and said: 'I think, verily, I know the meaning of this.'"

Many lessons may be derived from this story from Bunyan.

First. We must fight for the things worth while in the Christian life.

"Sure I must fight, if I would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by thy word."

The early Methodist Hymn books had a section in it entitled "Believers' Fighting." One of the hymns had these lines:

"Soldiers of Christ, arise,
And put your armour on,
Strong in the strength which God supplies
Through his eternal Son;
Strong in the Lord of hosts,
And in his mighty power,
Who in the strength of Jesus trusts
Is more than conqueror.

"From strength to strength go on,
Wrestle, and fight, and pray;
Tread all the powers of darkness down,
And win the well-fought day;
Still let the Spirit cry,
In all his soldiers, 'Come,'
Till Christ the Lord descend from high,
And take the conquerors home."

Second. The soul must fight in order to get saved and join the army of the Lord.

Getting saved often entails a struggle. Jacob, at Peniel, Saul of Tarsus on the Damascus Road, the Philippian jailer, John Bunyan, all witness to a real soul struggle before entering into the joy of salvation. Quite recently we were reading Bishop Cyrus D. Foss' account of his conversion; he tells it in his article on "The Witness of the Spirit." He says:

MORE SOULS!

More souls for Thee, O Christ,
Daily we plead;
Souls Thy shed Blood hath priced
Highly indeed;
Souls that are Satan's prey,
Souls that have lost their way,
Hopeless of light or day,
Till Thou shalt lead.

More souls, O Christ, for Thee,
In our dear land;
Where means of grace are free
On every hand;
Souls helped by home's sweet rule,
Souls from each Sabbath School,
Souls, from our churches full,
A gladsome band.

More souls, O Christ, for Thee,
By waysides won;
And where the two or three
Converse alone;
Souls, on sick beds giv'n rest,
Souls, thro' some letter blest,
Souls, by wise words impressed,
Or kind acts done.

More souls, O Christ, for Thee,
In lands afar,
Where gloom and cruelty,
And terrors are;
Souls, by Thy servants taught,
Souls, thro' our prayers inwrought,
And by Thy Spirit brought
To see heaven's Star.

More souls, O Christ, for Thee,
Ere Thy Return;
More fruit from Calvary,
For this we yearn;
More love in each saved heart,
More zeal to do our part;
Joy of soul-winning art
Fain would we learn.

Winifred A. Iverson.

"I was the son of a Methodist preacher, 'a good boy,' as everybody said, who never uttered an oath or tasted intoxicating drink; but I was made to understand that I must definitely 'seek the Lord' until I found him; so I was at every 'mourners' bench' I ever saw for nine years, from the age of nine to eighteen. As I look back to those years I now think I was, during most of them, accepted of God, but I did not enjoy the clear abiding witness of the Spirit, and that I felt that I must have. The winter I reached the age of eighteen I was teaching a large district school in the clock-making village of Forestville, Conn. Christmas was a holiday. I went to the schoolhouse, kindled a fire, and stayed there all day, reading the Bible and such biographies as those of Carvosso and Bramwell, and praying for the knowledge of salvation 'with strong cryings and tears;' but I failed of what I sought. When my school term was finished I resumed my attendance of the weekly class meeting led by Albert S. Hunt. At the meeting on March 25, 1852, I told the familiar old story of dogged purpose and of lack of comfort. My leader (to whom I hope to make grateful acknowledgment in the heavenly world, as I did many times when he was on earth) said to me, 'Do you believe God is able to save you?' I answered, 'Yes.' 'Do you believe he is willing to save you?' 'Yes.' 'Do you believe he is able and willing to save you now?' I dared not say no, so I timidly answered, 'Yes.' 'What more can you do to bring it about?' 'Nothing.' He then solemnly said, 'You will never get another step forward until you believe that God for Christ's sake pardons your sins.' I instantly saw it and made the great venture.

"Before the next brief testimony was finished I was ready, and rose and said, 'I do believe that God for Christ's sake forgives all my sins;' and now for fifty years one more note has been added to the chorus in which I always hear as leaders Paul, Wesley, Luther, and Hunt. And the ever-recurring victorious note of that refrain is, 'The Spirit itself beareth witness with our

spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ.'"

Third. We are to fight to keep the foes of the soul from gaining an advantage over us. "We are not ignorant," writes Paul, "of Satan's devices." Satan will get us if he can. The enemies of the soul are multitudinous and we must watch, and pray, and fight. The soul must be on constant guard.

"My soul be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.
"O watch, and fight, and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore."

Fourth. We must fight this fight, not with carnal weapons, but with the whole armor of God.

Many battles are lost because the weapons used are carnal. God's kingdom cannot be brought in by carnal fighting. Many a good work has gone down in ruins because the methods were carnal and failed to have God's blessing upon it. Many a movement has had "Ichabod" written over it because the leaders in starting it did not wait for the illumination of the Holy Ghost. No matter how hard the place a man of God may be placed, there is victory ahead if he employ the sword of the Spirit and spiritual weapons. Listen to the following testimony:

"One year ago I came here as a pastor of the Methodist Episcopal Church. These were the conditions as I found them: 'Sunday school picnics on Sunday, church first and movies after on Sunday nights, nearly every one belonged to from one to three lodges, dance crazy, social clubs, etc.'"

"Like Jonah, I wanted to run, but God held me here. What was I to do? I took the 'sword of the Spirit' and sallied forth with the words, 'Thus saith the Lord.' God gave us a revival with the result that people quit the lodges, dances, movies, tobacco, clubs, etc. In our prayer meetings some who only a few months or weeks ago couldn't offer a prayer, now bring heaven and earth together.

"We have a Tuesday night Bible class and after spending some time on the doctrines of the Bible and studies on the Tabernacle, I gave them an examination, and issued diplomas to all who passed a grade of seventy-five. It was wonderful to see the answers coming in. Last night we had an examination in personal work, and after examining the papers this morning I found that every one passed. The things they once loved now they hate, and the things they once hated now they love. All glory and praise to God."

Fifth. We must fight the good fight in order to gain heaven at last and wear a crown. When I was in France and our Regiment was holding one of the bridge heads on the Marne, everything seemed to be keyed up to the idea of saving Paris. The enemy aimed at Paris; if they took Paris all was over, and the victory would be for the Germans sure. This inspired the German troops; they talked and dreamed of Paris. They suffered and endured everything in order to take Paris. They came within twenty-five miles of the city and were exultant, as they anticipated within a few days more to take the city, but their dreams never came true. Paris was not taken.

Heaven is a city which must be fought for. No one can get to heaven on flowery beds of ease. It means struggle, sacrifice, tears, prayers, self-denial, perseverance, and never ceasing vigilance. If we get to heaven we must put up a fight. It will be no sham bat-

tle nor parade, but a fight with the world, the flesh and the devil.

"Fight on, my soul, till death
Shall bring thee to thy God;
He'll take thee, at thy parting breath,
To his divine abode."

Sixth. In order to fight the good fight of faith all encumbrances and impediments born of sin must be removed from the soul. Inbred sin is a foe to the soul and a deadly enemy to the fighter for spiritual conquests. We must die to sin, and this must come about through an entire submission, dedication and consecration of all our being to God.

"When I am dead, then, Lord, to Thee
I shall live, I shall live;
My time, my strength, my all to Thee
Will I give, will I give.

Oh, may the Son now make me free!
Here, Lord, I give my all to Thee,
For time and for eternity
I will live, I will live."

Amanda Smith tells of the time when she died. She says: "You must make your consecration complete and you must make it stand. No experimenting by a temporary consecration will answer. I gave everything to God. All I had was my black self and my wash tub, and my wash board; but I gave all, and the Spirit came and sanctified my soul."

David B. Updegraff tells of his dying out: "There passed quickly before me the obstacles in the way, and the things to be suffered for Jesus' sake—the misapprehen-

sions, suspicions and revilings of carnal professors as well as the conflicts with the world, the flesh and the devil. Selfishness, pride and prejudice joined forces and rose in rebellion, while the old man pleaded for his life. But I could not, would not, turn back. 'Vile affections' were resolutely nailed to the Cross, and those things that were 'gain to me'—denominational standing, friends, family, business, possessions, time, talent and reputation—were irrevocably committed to the sovereign control and disposal of my Almighty Savior. With my all upon the altar, I had no sooner reckoned myself 'dead indeed unto sin, and alive unto God,' than the Holy Ghost fell upon me. Instantly I felt the melting and refining fire of God permeating my whole being."

BEACON LIGHTS OF FAITH.

Rev. C. F. Wimberly, D. D.

CHAPTER XIX.

FRANCIS ASBURY.

IN the city of Washington, near the cluster of mighty buildings whose imposing masonry stands as a guarantee of political liberty, is a majestic statue of Francis Asbury, mounted upon his faithful horse, dressed in the garb of a pioneer "circuit rider." The mount is poised upon a pedestal, and is a small tribute to the memory of its original.

In the Capitol Buildings, not far away, is a "Hall of Fame," where each state may select, by legislative enactment, two names from among their people worthy of a place in the rotunda of celebrities. The life-sized statues of our noble and great are there; Francis Asbury cannot be allowed such a place of honor, as he belonged to no state—but the whole nation. However, our Congress and Senate would honor themselves and, at the same time, give a demonstration to the nation, and the whole world, if they would vote an appropriation for such a memorial to be erected in the very center of this Hall, as a worthy recognition from a nation that, we shall say, owes more to this man than to any other great American.

This is loud talk and sounds a bit boastful; but we shall set forth a few brief facts to sustain this proposition. This same national Congress has caused to be erected a beautiful "Lincoln Memorial" which looks down upon an artistic lagoon, in line with the Washington Monument, and the Capitol Building. We would not remove one stone from those memorials; they are just and worthy, but the greatness of a nation does not consist of successful wars, and triumphant statesmanship, but in moral factors. No nation can stand founded alone upon the genius of government; such we admit holds the center of the stage, and gets all the recognition of writers of history. The moral and spiritual values go unnoticed by the wise, political economist; but the real solidarity of a nation is its unit strength in the cell tissues of the body politic—the moral power in the home.

The colonial life had patriotism; but New England had revolted against the narrowness of Puritanism; many of the members of the Continental Congress were either skeptics or unbelievers. Unitarianism was getting a firm footing in the new republic. The south's religious life was a reproduction of the Established Church of England, ritualistic and formal, lacking all the elements of evangelical faith. The frontier, now extending beyond the Appalachian Mountains, was near barbarism, beyond the reach of civilizing influences. Victory over the mother country and a Constitution—than which a greater document has never been drafted—were incapable of building a

mighty empire; popular and free education would not have reached the frontier in time; only the wealthy—North and South—could afford education. There was a need—a sore need—of an empire builder who used no untempered mortar. Such a man was Francis Asbury—like Wesley of England—a man of destiny; one who came to the kingdom for such an hour.

Francis Asbury was born at Handsworth, Staffordshire, England, Aug. 20, 1745; his birthplace was not far from Oxford. His parents were among the first devoted followers of Wesley, and from infancy, he had imbibed the spirit of the new evangelism, based upon the Arminian statement of faith. He was converted at the age of thirteen under the preaching of a Wesleyan itinerant. His early education was meager—secured at Barre. When a lad he was hired to a shoemaker as an apprentice, and his work was cutting "buckle chapes," or shoe tongues; this he did until fourteen years of age. Then it was, he came in contact with the Methodist "circuit rider," as the chapels were scattered all over England.

At the age of sixteen, though still working at his trade, he was licensed a local preacher, and at once his "gifts and graces" were in evidence. He remained a local preacher for six years, and at twenty-two, became a regular enrolled itinerant under Mr. Wesley's supervision. Two years later the opportunity came for the making of one of the greatest Christian heroes of history. Had he lived two hundred years earlier, his name would doubtless have been on the honor roll of martyrs, along with Savonarola, Huss, and others. Francis Asbury lived a life of bloodless martyrdom, until the day of his death. It requires more grace and power, day by day, to live martyrdom, than to burn at the stake. The far-seeing Wesley had planted Methodism in the new world. The spirit of intolerance in England, and rebellion among the Colonists, had not as yet proved a hindrance to the work in America. The church was planted in New York and Philadelphia in the year 1767; but more and more the great founder realized the lack of leadership.

Mr. Wesley recognized the latent powers of Asbury, and therefore commissioned him, in company with Rev. Richard White, as ministers for the new country; they landed in America, October, 1771. One year later, Asbury was appointed as "General Assistant," a place that had been occupied by Thomas Rankin. The passion for liberty, and protest against unjust legislation, were kindling into a conflagration among the Colonists; Rankin returned to England, but Asbury remained. Herein he was a true prophet; he saw the justice of the American cause, and the future of a great republic. His sympathies were from the first with the

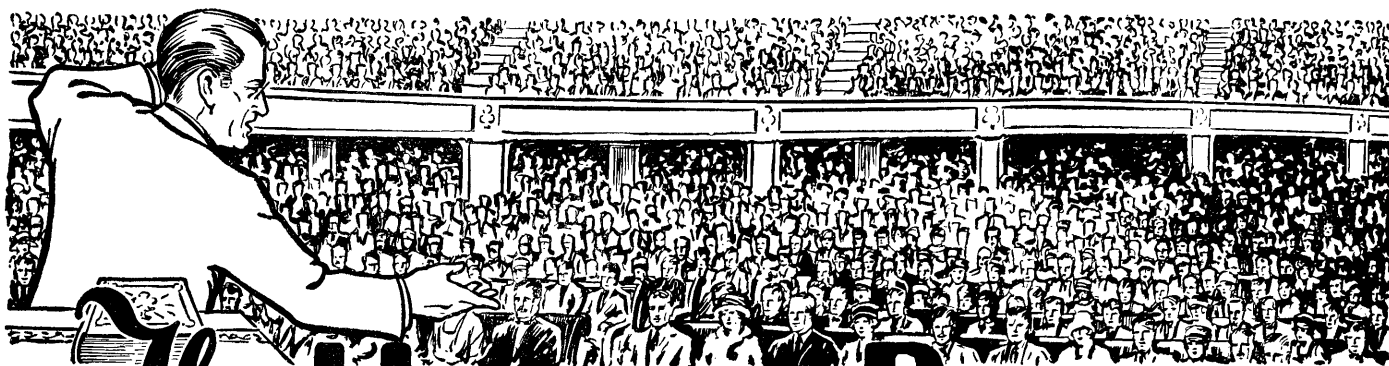
Colonists; but he was too discreet to take a position, as America was filled with Tories, and the presence of English preachers was ever under suspicion. Many of them were arrested, but no serious penalties were given them; Asbury was arrested once, because he would not take a certain oath, but on the payment of 5 pounds, he was released.

In 1778, the lines were drawn to the limit; it became dangerous to prosecute further the work of the churches; consequently, for two years Asbury remained in seclusion, almost a prisoner, in the home of Thomas White of Delaware. He says of those two years: "Those two years were the most active, the most useful, and the most suffering of my whole life." Those years were like Paul in Arabia, and John Bunyan in jail: meditation, seasoning, and mental furnishings for the great future before him. Finally, the authorities were convinced, that the labors of the itinerants were utterly unselfish, and free from political alliances further than for the spiritual welfare of the people. The "circuit riders" were set free, and allowed full authority and protection to prosecute their work.

At the close of the war, an American church was a necessity, and Mr. Wesley, though only indirectly in touch with conditions on this side, knew that such an emergency had arisen. Up to this time, Mr. Wesley held rigidly to the traditions of the Established Church; one dogmatic tenet was, that none was authorized to ordain, except those in episcopal succession—known as "Apostolic Succession." Mr. Wesley knew quite as well as did Asbury that, in free America, the unlettered, as well as the uncultured would not submit to the high churchism of England, which were generally loyal subjects of the king.

Mr. Wesley began a close study of the New Testament offices of bishop and presbyter; the result of this study brought him to the revolutionary conviction that they were one and the same. Whereupon, he constituted himself a bishop, with New Testament authority to ordain. The first ordained bishop of Methodism was Thomas Coke, LL.D., of Oxford, an eminent scholar and a great soul. This new bishop was commissioned by Mr. Wesley with Apostolic authority to ordain Francis Asbury as "Bishop of the Methodist Episcopal Church of the United States of America." This ordination took place at the "Christmas Conference," in Baltimore, in the year 1784. This was the beginning of a career—all things considered—unequalled in religious history. Until the day of his death, Asbury was an indefatigable worker; a greater Christian evangelist never lived. This major general of the Lord's hosts not only covered the scattering civilization of

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The HERALD PULPIT

GOD DISCOVERED ANEW.

Rev. G. Whitefield Simonson, D. T. S.

Three Segments of the Circle of Spiritual Life.

(An Analytical Study of the Fifty-first Psalm)

PART I.

THE Christian life may well be represented by a circle, for it is an all-round joy and satisfaction when lived in the light of the Word and will of God; and it is endless in its spiritual progress and possibilities. When St. Paul writes saying: "Ye are complete in Christ" (Col. 2:10), he means that we should understand that every necessary element of spiritual and physical and temporal life is to be found by the individual believer in the loving relation of God in Jesus Christ. "For in him dwelleth all the fulness of the Godhead bodily" (v. 9). But we may safely say that St. Paul reduces the number of the elements which constitutes a godly life from the burdensome enumeration of Judaism to simply three, namely, Pardon, Purity, and Power.

THE FIRST SEGMENT OF PARDON.

This Psalm opens with the penitential cry of the psalmist for mercy: "Have mercy upon me, O God, according to thy loving kindness" (v. 1). He does not manifest any dread of the consequences of his sins. He is simply sick of sin itself. And his whole dependence is upon the loving-kindness of God.

The genuineness of his prayer is proven by

HIS CONFESSIONS

"For I acknowledge my transgression: and my sin is ever before me" (v. 3). The customs of those days were such that the king's action, by which he had fallen into condemnation before God, would only be looked upon as a small circumstance between himself and a subject whom he practically owned. Therefore, to see David going before God, and confessing his sin as a crime against the divine nature compels us to admit that his confession of sin was correct, and his penitence was sincere.

Then the next step in an intelligent seeking for pardon is here set forth: he presents

A PARTICULAR PETITION.

"Hide thy face from my sins, and blot out all my iniquities" (v. 9). To lie down in hopeless despair after reciting the failures of the past would do no one any good. But to follow up the confession of sins with a cry to have them covered is making progress in the right direction, because God has promised to do that very thing, saying: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (Isa. 43:25). Moreover, the message of mercy is the same in the New Testament, for St. John says: "If we confess our sins, he is faithful and just to forgive us our

sins, and to cleanse us from all unrighteousness" (1 John 1:9).

And this happy result was the experience of David, for

HE SINGS OF PARDON OBTAINED.

"O God, thou God of my salvation, my tongue shall sing aloud of thy righteousness" (v. 14). This fact may be presently realized even when the time of the transaction may not be recalled. Dr. G. Campbell Morgan tells us that such was the case in his experience. In his published "Life-Story" he says: "But you will say, 'Where was your conversion?' I do not know. I have never been able to date it. I cannot tell you where it was. I am perfectly sure that, at some time in those years, to what my parents told me of my relation to God I said 'Amen'; that at some moment my heart and will responded without knowing it to the claim set upon me by my loved ones, and I know at that moment the will of the child said 'Yes' to the will of the King, and the King took the child into his Kingdom and the child was born again."

That is the point that must always be emphasized. It is never safe for anyone to rest short of a personal knowledge of acceptance with God. Dr. Morgan brings this out very positively in his testimony; says he: "I know that I am born again by the present throbbing of God in my life and soul, his Spirit bearing witness with my spirit here and now. I am his, and none can deny me the witness of his Spirit."

May many others, the young and innocent as well as poor, sin-decoyed souls like the psalmist, follow out this way of deliverance which has been blazed by the hand of the penitent David, and so find through confession and prayer the way to peace where the happy heart can sing:

"My God is reconciled;

His pardoning voice I hear,

He owns me for his child,

I can no longer fear:

With confidence I now draw nigh,

And: 'Father, Abba, Father,' cry."

Next in the order of our investigation we discover,

THE SECOND SEGMENT OF PURITY.

For we find that God had to purify his ancient people before he could make them a power in the land. He tells them that after he has delivered them from their enemies he will then deliver them from their defilement: "And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy alloy" (Isa. 1:25). Likewise under the new covenant, St. James teaches us that the factor of purity is to be the prominent feature of the Christian believer, when he says: "But the wisdom that is from above is first pure" (James 3:14-17). And he shows that it cannot have place in the heart which is "earthly, sensual, devilish";

nor where "Jealousy and faction are." Moreover, Jesus Christ himself said most plainly: "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). Now if any who are not in possession of that purity can see God, then these words of our divine Lord are wasted, to say the least.

But we do not have to go very far into his precious Psalm before we find that very phase of spiritual life

MOST EARNESTLY CRAVED.

"Wash me thoroughly from mine iniquity, and cleanse me from my sin" (v. 2). No New Testament passage sets forth the doctrine of heart purity more vividly than does this Psalm. Here we find the individual pleading with God for soul-cleansing with such eagerness as gives us to see that the pleader expects nothing short of a satisfactory answer. Moreover,

THE PLEA IS FOR COMPLETE CLEANSING.

"Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow" (v. 7). Not only his outward actions but also his inward motives. David would have purified by divine grace. This petition seems to be based upon such a conception of human life as would relate action to heart impulse rather than to circumstantial suggestion. And that is true. If God keep the heart clean, then the outgrowings of that heart will be pure, no matter what the temporal circumstances of that life may be. David assures us that that is his idea when he says: "I shall be whiter than snow." Think of it! "Whiter than snow"! That is, the psalmist's conception of moral purity, resulting from the cleansing grace at the hands of God, is such as to make any natural element, however pure, shade on to the gray, when compared with the glorious work of God. Just as the white shirt bosom right from the laundry of John Chinaman appears clean and white, until it is put beside the same kind of a bosom fresh from the hands of loving home toilers: when, lo! the home cleansed garment is white; the one that seemed white before is now seen to be a dingy yellow. So the best that any agency, moral or temporal or otherwise, can do for the soul is not to be compared with the purity inwrought into the heart of the Christian by the grace of infinite love.

Dr. G. Campbell Morgan has given such

A POSITIVE TESTIMONY

to this experience of cleansing that I will draw once more from his "Life-Story." Says he: "It was June 25, 1886, that I wandered aimlessly—I am quite sure that my feet were guided by God—into a Salvation Army meeting on a Friday night, a holiness meeting, and, as my Scotch friends would say, a wee bit lassie was talking to them with an awful London accent, as I thought, and it is awful. She began talking about sin in the believer, about wrong things in the heart that might

be put out by the work of the Spirit of God, and I listened astonished. It was new; I had never heard that, I had never heard anything about 'cleansing.' And God that night spoke to me, and for the time I could no longer hear the doubts that had been suggested to me about his own existence. I was face to face with him, and he was face to face with me about the inward sin in my life, even though I was his child. In that way deliverance came from the darkness of doubt. It was through a new spiritual conception, a new vision of God as to his requirements in me and his provisions for me. I cannot tell you all that happened in my own life then. I only want to say this to you: that it was one of the most marvelous experiences of my whole life—those days in which I faced the question of permitted sin

and wrong in the life, and at last found out that, as some of our friends sing:

"The Lion of Judah can break every chain.
And give men the victory again and again."

The whole of this testimony might not be able to stand the tests which our Methodist theology could put upon it; but every true Methodist and every consecrated Christian who is not a Methodist can rejoice in Dr. Morgan's personal testimony to heart purity. And the same authority declares that

THE SATISFACTION OF THE INTELLECT, concerning the immeasurable truths of God and his creation, is realized through the element of purity. Hear him: "I thank God at this moment that the things I believe, I believe on the basis of a convinced reason. But the door of entrance into certainty was

not first through the conviction of the intellect, but the cleansing of the Spirit."

At this point in our study, it will do us great good to turn to that beautiful song which was written on the strength of this Psalm, and sing from the depths of our hearts:

"Lord Jesus, I long to be perfectly whole;
I want thee forever to live in my soul;
Break down every idol, cast out every foe;
Now wash me, and I shall be whiter than snow.

"Lord Jesus, let nothing unholy remain;
Apply thine own blood, and remove every stain;

To have this blest cleansing I all things forego;

Now wash me, and I shall be whiter than snow." (Continued)

Constructive Scholarship vs. Destructive Criticism.

Bishop H. M. DuBose.

III. THE NEW TESTAMENT SITUATION.

IN the present article I propose to give a brief summary of the results of constructive scholarship as they bear on the canon and doctrinal contents of the New Testament. Though, for all practical purposes, and so far as a future radical record might be made, the historical criticism of the New Testament is a closed chapter. Confessedly, a few textual investigations remain to be finished; though, it may be confidently affirmed that after the work done in this field by Tischendorf, Tragelless, Lightfoot, Westcott and Hort, not to name a score of other scholars of equal ability, the cleaning promised is but small. Indeed, it may now be depended upon that we have the New Testament text in practically its original form. Any possible variation must be slight, and can affect no measure of the meaning or tenor of the evangel. There is in reserve, however, for some future day a final decision on two subtending paragraphs, one in the gospel of Mark, and the other in the gospel of John.

As to John 8:1-11, which carries the story of the woman taken in adultery, the criticism rests wholly on the omission of the passage from certain ancient manuscripts; but other ancient manuscripts carry it, with some variations, to be sure; yet this may be due to inaccurate copying in a time when that art had not been reduced to the basis of scientific accuracy. At any rate, the testimony is sufficient to support its canonicity; and its language and subject matter are consonant with the other parts of the gospel.

Touching the situation at Mark 16:9-20, which are the concluding verses of the second gospel, I may say that nearly a dozen years ago, while Editor of the *Methodist Quarterly Review*, I examined in fair detail the evidence pro and con. I then reached the conclusion that the apparent lack of articulation between verses eight and nine of this chapter is best explained in the time element. This appears all the more probable when we consider what is now known to have been the source of Mark's gospel, namely, the public discourses of Simon Peter. John Mark was the amanuensis and traveling companion of Peter during the closing years of his apostleship. From his lips Mark took down the recital of the stories of the Galilean ministry, which stories were the materials, argumentative and illustrative, of the Fisherman's sermons. Mark's transcriptions were probably finished to the eighth verse of the last chapter, where it well might have culminated; but, later, he added, perhaps in a form of his own, the details of post-Resurrection happenings; and thus was struck a chord not so distinctly Petrine as

that which runs through the former sections of the gospel. It is at least reassuring to know that the future possibilities of pragmatism, so far as the text of the New Testament is involved, rests upon no broader basis than is furnished in the alleged distress of these two passages. So much for problems of New Testament criticism left over for conservative and reverent treatment. Some day a page or two of vellum or papyrus, retrieved from a long reposing, may replace these interrogations with jubilant exclamations.

The historical criticism of the New Testament, which became intensive more than one hundred years ago, and which reached its climax in the writings of Strauss and Renan, and in the teachings of the Tubingen school, chiefly typed by Ferdinand Christian Baur, culminated in assured defeat several decades before the outbreak of the late world war. The aftermath of war shows only more clearly the tokens of that defeat. The canon of the New Testament will never again become the issue of a scholastic contest.

As far back as 1911, Dr. J. Hope Moulton, who then, along with Professor Deissman, was accorded the chief mastership of Greek New Testament learning, speaking at Victoria College in Toronto, said, in substance: "Every important question of New Testament criticism has been settled in favor of the canon, except it be that we should regard certain scholastic caveats respecting the Fourth Gospel, the Apocalypse and possibly the second epistle of Peter." These caveats have but an uncertain footing, as we shall be able to show. A decade and a half has passed since these words were uttered by a primate of Greek New Testament scholarship; the world war, with its succeeding illuminations, has become history; and pragmatism, like militarism, has yielded its last trench of opposition. The Fourth Gospel is today the most thoroughly validated book in the Christian canon. Patristic history brings to its defense an ample and enduring testimony. Reliable Patristic report tells of St. John's having been petitioned by the Ephesian disciples in his old age to write a narrative of the teachings and miracles of our Lord; and comparative and excerpted codices trace the course of his gospel through venerable centuries. Also, the testimony of Justin, Irenaeus, Papias, Clement and others abides, and will abide. The internal evidence of the genuineness of the Fourth Gospel is cumulative under intelligent study. The preterite of Gnosticism is exposed in the *Iogos* discourse of the preface, a juxtaposition with the latter years of St. John which is exact. Otherwise, the Ionian suggestion and flavor are realistic. The religio-philosophical syncretism of Ephesus at the end of the first Christian century called for such an answer as is given in John. Also, the genuineness of the Johanneine epistles being established, and that was long ago, there remains no ground for exception to the witnesses of Patristic times.

If the Apocalypse exhibited no convincing internal evidence of authenticity; if it did not in its motif and staging sufficiently explain its own peculiar grammatical forms and phrasings as a cryptic, symbolic writing, then the remaining books of the canon are enough to carry its cause. The hiatus which its absence from the canon would leave out argues any and all critical hypotheses or objections. The Apocalyptic imagery is Ephesian and Johanneine. That is a fact too obvious to be missed. The vision of "one like unto the Son of Man" in the midst of the golden candlesticks and the glowing stars blends with "the Light which lighteth every man that cometh into the world." Likewise, "the two-edged sword proceeding out of his mouth" is the expositive of the Logos, the Word, "which was in the beginning with God." The memory in which for sixty years had reposed the words of the Lord, uttered at the sitting of the Last Supper: "In my Father's house are many mansions," was the one which would burgeon naturally into the description of the Apocalyptic city of heaven. The end of controversy has been reached in the corroborative proofs of the integrity of the Apocalypse; but history attends to complete this proof in the fulfillment of its predictions.

As to the second epistle of Peter, it was long ago observed that the settlement of the status of the first epistle carries the cause of the second to victory. This was true of the epistles of St. Paul. The quadrilateral, the epistle to the Romans, the first and second epistles to the Corinthians and the epistle to the Galatians, being accounted for early in the contest, the decision as to the other nine was thereby guaranteed. The quadrilateral, on the basis of the historical equation, forced a verdict of favor, and thereafter furnished the comparative evidence which fixed the Pauline authorship of the group from Ephesians to Philemon. The Pauline authorship of the epistle to the Hebrews may ultimately be determined on the same basis; but that is a question which involves no element of destructivism, and may, therefore, be left out of the present discussion.

Our review has discovered to us that radical Bible criticism has been pretty thoroughly dislodged from its old defiant positions; but while it has particularly abandoned its fight against the canonical and composition-

(Continued on page 9)

BEACON LIGHTS OF FAITH. (Continued from page 3)

America, but went far beyond—out in the wild and trackless frontier—among “savage beasts, and still more savage men.” Often it was necessary to guard his life from savagery of Indians. His parish extended from New England, south to the everglades; west to the Mississippi River and beyond—from the great lakes to the Gulf of Mexico. All over this vast domain of wilderness, this silent evangel—mounted on horseback—went into the by-ways (there were no highways) of the primeval forests and mountain fastnesses.

He kept in close touch with all the preachers and circuits, traveling and preaching almost daily, holding conferences and revival meetings. When we compare Bishop Asbury's labors through his episcopate of thirty-two years with his successors in office—Pullman cars, sleepers, diners, palatial hotels, and holding from three to five conferences—all of which may be reached in a few hours' ride, or one night on a sleeper—we find truly, that *comparisons are odious*. For the work's sake, no doubt, this great soul denied himself all the pleasures of wife and home; he had no home, except the welcome firesides of his beloved people everywhere.

We cannot close this brief survey without mention of his labors in some detail. His education was indeed meager from scholastic standards; but at odd times, while on long journeys, he acquired a good knowledge of Greek and Hebrew. On the first round of his episcopal labors, he laid the foundation for the first Methodist College at Abingdon, Md. The material from which he gathered his workmen was generally as illiterate as he was in the beginning. But they wrought mightily in the land, and the story of the American Republic would have been different, had he not sub-soiled society. He carried the impact of God's authentic Word to the rough homes which produced a religious culture and reverence, which gave to our national life more than the power of armies, or the deliberations of lawmakers. Methodism taught men to fear God—which is today, becoming a lost art.

“Asbury's Journals” are as fine a selection of romantic literature as can be found; they unconsciously tell a story of zeal and heroism without a parallel. John Wesley could never have done in America what Francis Asbury did; Wesley was unfitted for such a career. American Methodism came from the brain and heart of Asbury, rather than Wesley. He took charge of a movement unpopular and often ridiculed, with 316 members, and when the mantle fell from his shoulders, there were 214,000 Methodists, governed by bishops, and ministered to by 700 ordained preachers, and more than 2,000 local preachers, many of them doing the work of a circuit rider; not merely on the roll of a conference record, but men with “gifts and graces,” and besides many exhorters throughout the church.

Francis Asbury traveled on an average of 6,000 miles annually—not a big task today, but then, almost superhuman. He preached almost daily, and often several times a day. He was calm in temperament, bold, aggressive, and enthusiastic; but unflinching in the face of duty. No man has more truly interpreted the early life of a great country. A score or more biographies have been written of Francis Asbury, but the contribution he made to the religious morale of America can never be exaggerated. He was truly the “Knight of the Long Trail.”

Crying to God for a Message.

A. W. ORWIG.

Some years ago, at a camp meeting, I heard a preacher make the following remark, just before beginning a sermon: “When I was requested to preach I at once went to my

knees in secret and cried to God to give me a message.” The remark made a deep impression upon the people. They felt that here was a man who greatly depended on God in preaching.

Earnestly crying to God ought to be every preacher's practice both for pulpit and pastoral work. He may have hundreds of good sermons on hand, but he should definitely seek to know what particular message God would have him present before entering the sacred desk.

The theme of the brother in question was holiness. And he enjoyed the experience. There were persons at that camp meeting hungering and thirsting for the same blessed experience. And they got the message the Holy Spirit desired them to have. Doubtless there would be more preaching on holiness were preachers often truly to call upon God for the message he desires them to give. It is well known that definite holiness sermons have at times resulted even in the salvation of sinners.

Generally speaking, the Gospel should be so proclaimed that all classes will be profited, the unsaved convicted of sin and led to God and Christians edified and wholly sanctified. Let no ambassador of Jesus Christ fail prayerfully to look for his messages from on high. Some choose their themes too much at random, and sometimes from a reserve “stock” gray and moldy with age. Perhaps some sermons should be subjected to the divine crucible for the elimination of all dross and self. Possibly some new sermons should be prepared as long as health and life last.

Brethren, let us beware of dealing out stale and insipid manna to the people. When our sermons do not deeply grip our own hearts, how can we expect them to kindle a holy fire in others? O God, very consciously speak to us, and then mightily *through us*!

FINNEY'S CORNER.

PRAYING DOWN A REVIVAL.

Rev. Charles G. Finney, President of Oberlin College, was one of the most Spirit-filled ministers and marvelously used evangelists in the history of the Christian Church. For more than forty years he labored in America and Great Britain; and everywhere he went sinners were converted, and revival fires were kindled.

The results of his revival work in the thirties of last century were so intense and far-reaching that a prominent minister declared the awakening was “the greatest revival of religion the world had ever seen in so short a time.”

Mr. Finney passed away in 1875, but “he being dead yet speaketh.” In 1902 a leaflet giving selections from his life and revival lectures was published in India and Ceylon, and it is stated that “missionaries believed it was an instrument used of God to awaken notable revivals in China, India, and home countries.”

It was through reading the Bible that Mr. Finney was convicted of sin. While under conviction he says the whole plan of salvation was clearly revealed to him: “Just at this point the whole question of Gospel salvation opened to my mind in a manner most marvelous to me at the time. I think I then say, as clearly as I ever have in all my life, the reality and fullness of the atonement of Christ. I saw that his work was a finished work; and that instead of having, or needing, any righteousness of my own to recommend me to God, I had to submit myself to the righteousness of God through Christ. Gospel salvation seemed to me to be an offer of something to be accepted; and that it was full and complete; and that all that was necessary on my part was to get my own consent to accept Christ. Salvation, it seemed to me, instead of being a thing to be

wrought out, by my own works, was a thing to be found entirely in the Lord Jesus Christ, who presented himself before me as my God and Saviour.”

“In this state I was taught the doctrine of justification by faith, as a present experience. I could now see and understand what was meant by the message, ‘Being justified by faith, we have peace with God through our Lord Jesus Christ.’ I could see that the moment I believed, all sense of condemnation had entirely dropped out of my mind; and that from that moment I could not feel a sense of guilt or condemnation by any effort that I could make. My sense of guilt was gone; my sins were gone; and I do not think I felt any more sense of guilt than if I never had sinned.

“I had no longer any desire to practice law. Everything in that direction was shut up, and had no longer any attractions for me at all. I had no disposition to make money. I had no hungering and thirsting after worldly pleasures and amusements in any direction. My whole mind was taken up with Jesus and his salvation; and the world seemed to me of very little consequence. Nothing, it seemed to me, could be put in competition with the worth of souls; and no labor, I thought, could be so sweet, and no employment so exalted, as that of holding up Christ to a dying world.

“I spoke with many persons that day, and I believe the Spirit of God made lasting impressions upon every one of them. I cannot remember one whom I spoke with who was not soon after converted. Just at evening I called at the house of a friend, where a young man lived who was employed in distilling whiskey.

“I sat down with them to tea, and they requested me to ask a blessing. It was what I had never done. I had scarcely more than begun before the state of these young people rose before my mind, and excited so much compassion that I burst into weeping. Every one around the table sat speechless for a short time. The young man moved back from the table and rushed out of the room. He fled to his room and locked himself in, and was not seen again till the next morning, when he came out expressing a blessed hope in Christ. He has been for many years an able minister of the gospel.”

A Practical Poetic Suggestion.

RAYMOND BROWNING.

There are people far and near,
Lashed by doubt and filled with fear,
And they need a trumpet clear
Calling them to battle.

They have preachers,—that is true,
And the Bible same as you
But they need a teacher, too,—

PENTECOSTAL HERALD.

Sometimes hay is put too high,
Sometimes what sheep get is dry,
Sometimes they will starve and die
Under careless shepherds.

Here where springs just bubble over
Lead them to the juicy clover,
Find sweet pastures 'neath this cover,

PENTECOSTAL HERALD.

When with coldness one contends
And our holy way offends,
Best of saints sometimes need friends
Who are God's dear children.
What a people? Who can beat them?
What a pleasure 'tis to greet them.
Here's the place to come and meet them

PENTECOSTAL HERALD.

If you have some kith or kin
Living on in dreadful sin,
Or some others growing thin
Needing Beulah rations,
Honestly if I were you,
Let me tell you what I'd do
Just to help them to live true,—

Send each one THE HERALD.

REPORTS FROM SOUL WINNERS

RAYMOND BROWNING REPORTS.

The report of my evangelistic labors for the past few months is growing a little lengthy through age. If it is neglected much longer it will be too extended for the columns of *The Herald* unless the publishers give me a special edition of the paper; so I will make it as short as could be expected of an evangelist who hopes that his friends will read what he has written.

One thing about losing a home by fire is, that it simplifies the problem of moving. Soon after this calamity happened to us wife and I piled the children into the car and departed for Wilmore. We left the beautiful mountains of North Carolina with regret, and our friends with sadness, but the wonderful blue-grass pastures and the lovely hills of Kentucky compensated for our loss, and the new friends at Wilmore proved a balm for home-sickness. We were delightfully cared for at the college for a couple of days until we got located in a comfortable house. Just as soon as the family were settled I got eager for a revival and decided to hold one at Lexington, Ky. What happened next would fill a book.

My tent was in South Carolina, but I had it and the seats shipped; we entertained the revival under the auspices of the People's Gospel Mission, of which Brother B. G. Carnes, an Asbury student and one of the Lord's noblemen, is the pastor. Brother C. G. Bowman, one of the stalwart supporters of holiness, managed to secure an ideal location for the tent on the site of the new High School. We had seats for twenty-five hundred people but half of them were never used. During the thirty-six days of that meeting we had with us some of the best musical talent I have ever seen. Kenneth and Eunice Wells gladdened our hearts. Asbury College furnished us the best of its musicians, but Lexington is rather blasé and we never did have our tent filled, but we did have some people saved and a few sanctified.

From Lexington we moved the tent up to Paintsville, Ky., and held a revival under the auspices of the two Methodist churches. Our tent was pitched on the campus of a small college, and the president, Dr. Sowers, turned over one of the dormitories to our party. I might say, in passing, that this was the most congenial evangelistic party I ever saw. Brother Ramey, a business man from Lexington, spent several weeks with us and acted as manager, and said it was the most enjoyable work of his life. Brother Strieby, one of the Asbury students, is the finest tent man I ever saw, and a good preacher. Vernon Lewis, who led the singing, is too well known in holiness gatherings for me to introduce, but I will say that you haven't really heard "Amazing Grace" until you've heard him sing it. Last, but not least, is Rufus Perkins, the unexcelled gospel pianist. Some of our best services were held in the courthouse yard at the noon hour. Several murder cases were being tried and people's minds were more or less absorbed with those things, but the Lord gave us some bright conversions and sanctifications. Today there came a letter from a gentleman who was sanctified in one of the afternoon services.

When the Paintsville meeting was over the other members of the party scattered to other fields and I left for Eaton Rapids, Mich., the largest and best equipped camp it was ever my pleasure to visit. Brother Joseph Smith and Dr. Guy Wilson were there a little more than half the duration of the camp; then as one brother announced "The best looking preachers have gone but Dr. Nixon and Bro. Browning will be with us through the camp meeting." The attendance was fine and the results gratifying. Many were saved and sanctified. I never faced more attentive or more sympathetic listeners. The closing day there came a heavy, constant rain but the great tabernacle was crowded and all the finances came in full. Brother Loyd Nixon organized and directed a choir that was a joy to hear, and Howard Skinner just extracted more good music from the grand piano than I ever imagined it could possibly contain. Time would fail me to tell of all the good things, but I must mention one great blessing that came to my own heart. One afternoon just after Brother Joseph Smith had preached and called us all to pray at the altar, a brother brought me a telegram from my wife which read, "Mother beautifully sanctified this morning. Brother Ruth preaching." My mother is seventy-one years old and was reared in the Presbyterian Church. We had been praying for her to be sanctified for many years. She was not opposed to the doctrine but she said that she could never understand it. The camp meeting at Wilmore was in progress when I left home and I had asked a number of friends to pray especially for mother. That telegram will always be one of the brightest gems in the casket of my memory. The sweetness of that precious hour comes back to me as I write these words and I praise the Lord as I did then, from the depths of a grateful heart.

Aliceton, Ky., was our next camp meeting. Brother Virgil Moore, another of Asbury's ministerial students, has charge of the camp. Asbury College deserves the heartiest support of holiness people everywhere so long as it turns out men like Moore. He is a beautiful combination pastor and evangelist and could work acceptably anywhere. Brother Traynor, another Asbury preacher, assisted us and was active in prayer and splendid in personal work. Otis Spinks led the singing most acceptably. He is another Asbury student but will be unable to continue his work this year because his health is not robust.

After the Aliceton camp closed wife and I took

two of our children and made the trip in a car to Poplar Branch, on Currituck Sound, in Eastern North Carolina. This camp was started several years ago by Dr. E. T. Adams who was killed last February by a train. The great tabernacle stands right on the shore of the sound where one can look across seven miles of placid water to where a row of white sand pyramids separate the sound from the sea. A more attractive location could hardly be found. Fine roads make it possible to reach either Norfolk, Va., or Elizabeth City, N. C., in about two hours, and boats make the camp accessible to those who live along the sound. It would be a great place to assemble the holiness people of the eastern part of North Carolina and the region around Norfolk. The trustees will make most generous concessions to any who may want to put up a tent or a cottage and if any are interested it would be a good thing for them to write A. A. Baum, of Poplar Branch, N. C., the princely layman who is the leading spirit of the camp. It might not be amiss for me to say that a severe storm injured the roof of the tabernacle and the trustees intend repairing it right away. It will cost several hundred dollars and if any of Dr. E. T. Adams' friends should read this notice maybe they will send some money to Brother Baum to help preserve this memorial to Brother Adams. Every cent will be wisely and economically expended. I nearly forgot to say that one brother had a great melon patch adjoining the spacious camp ground and he invited us to just help ourselves. Just think of big, juicy watermelons weighing thirty or forty pounds each and so plentiful that we usually just ate the heart of the melon. Fine congregations attended. Sister Adams played the piano as few people can and brought some blessed messages in song, which were doubly appreciated by those who knew the great sorrow that had come to her heart. Bro. C. P. Gossett was with us a few days and led the singing. He was associated with Dr. Adams when the camp was founded and is greatly loved by those people. One Sunday afternoon we had a memorial service for Dr. Adams. It was beautiful and impressive to see the people among whom he had been reared and many of whom had been saved and sanctified under his preaching, gathered under that tabernacle as witnesses of the genuineness of his ministry. One of the men who made a brief talk was Dr. W. L. Griggs, a physician, who was once Dr. Adams' schoolteacher. Dr. Griggs is one of the rare characters one meets in a lifetime. He ministers to about five thousand people and he told me he had not had one day's vacation in over thirty years. Most of the people he visits are poor; he carries a miniature drug store in his automobile. My wife was taken seriously ill one morning but the Lord was merciful and I found Dr. Griggs and he came within an hour and relieved her. It was a week before she could be moved and then I took her to Newport News and she and the children left for Wilmore.

It was Friday night when I left Norfolk and already my tent and helpers had gone on to St. George, S. C., and were awaiting my coming. On my way I learned that Brother H. A. Humble, presiding elder of the Wilmington District, was very ill and I stopped to see him. He was the nearest and dearest friend I have ever had in the past twenty years. When I saw this man of God lying there slowly dying and remembered all his kindness and thoughtfulness toward me, I felt that I had neglected him, but I am sure the evangelists who read these lines will understand how little time we have for cultivating even those friendships which we prize most. He said to me, "I am just 53 years old and if the Lord wills I would like to live a few more years longer to preach a blood-atoning and a Holy-Ghost-purifying gospel to this old world, but it's alright either way." We prayed together and then I kissed him goodbye feeling that I would not see him again until we meet where sands are golden. He said, "Browning, God sent you by here this afternoon." I am sure that the visit was more for my good than Brother Humble's because when I reached St. George, S. C., the next afternoon my tent had been blown to pieces by a cyclone. It was the most complete wreck of a tent I ever saw. We remained for three weeks and held part of the services in the Methodist Church and the others in the High School auditorium. About a hundred people were reclaimed or converted and on the last night about sixty professed sanctification.

The past seven months have been filled with peculiar trial. My home burned, my tent was destroyed, and the tent meetings held have been financially disastrous, but my health is good, my wife is improving, and I still love the Lord with all my heart and can still sing that old chorus,

"Singing, I go along life's road,
Praising the Lord, praising the Lord;
Singing I go along life's road,
For Jesus has lifted the load."

A GLANCE OVER THE SUMMER CAMPS.

Andrew Johnson.

We will not attempt to give a detailed account of our summer's work, but will only narrate the high points in the series of successive campaigns. Ruzgles Camp near Maysville, Ky., was the first in the list. Prof. W. B. Grenfield led the singing and made the music end of the meeting a special feature and a real success. Many of the preachers of the district were present to press the battle for souls—Overly, Robinson, Rees, Young, Jolly and others stood by us.

The Springfield, Ill., camp (at Sherman) was well attended and worth much to the cause and the kingdom. Rev. J. E. Hewson, of Indianapolis, was our co-laborer. He is a heavy-weight and a hard-hitter at all kinds of sin. Mr. and Mrs. Haldor Lillenas conducted the music and made the welkin ring. They are par-excellent in rendering high-class spiritual duets. Mr. G. C. Williams, of Chatham, Ill., makes a fine president for a camp meeting. The venerable and dauntless Rev. W. A. Ashbrook added much to the camp by his presence, counsel and co-operation. The Nazarenes were strongly represented in this camp. Rev. Gallup, the Nazarene pastor of Springfield, Ill., was a power in the camp. He is building up a great church in Springfield.

From Springfield we went to Portage, Ohio, and remained for six days of the camp. Here we had the opportunity of hearing the Georgia Cyclone—Rev. W. W. McCord. He is daring and dynamic, a wonderful preacher on prayer and practical lines. He is a natural-born revivalist and has had great success in winning souls. He lives at Sale City, Ga., but has made a hit with the North.

Rev. Geo. B. Kulp, of Cincinnati, Ohio, came to take our place at Portage and we rushed on to Orlando, Fla. The camp is located on Long Lake, about ten miles out from Orlando. It is a new camp, only organized last February by Dr. H. C. Morrison, F. H. Trimble, H. H. McAfee and others, but is growing fast. On the first Sunday of the camp there were twenty-nine states and the Dominion of Canada represented. Here we had the privilege of hearing the noted Southern Evangelist, Chas. M. Dunaway, who is beyond a doubt one of the most searching and sledge-hammer preachers on the American continent. If one can "get by" his tremendous digging he is certainly "going some." Prof. C. P. Gossett, of Wilmore, Ky., gifted baritone and noted choir-leader, had charge of the singing and handled it with great success. Prof. Eden and his sister rendered a number of very excellent duets during the camp. They can charm and thrill an audience as very few singers can. Mr. Victor Moore, an Asbury student, played the horn with great skill and acceptability. A very fine lady violinist of Atlanta, Ga., materially assisted in the music. Rev. McCall, one of the leading Florida evangelists, assisted Rev. Dunaway and the writer in bringing the gospel messages.

Rev. H. H. McAfee, Secretary of the camp, was the platform man and he makes a very efficient one. Mr. F. H. Trimble, one of the leading architects of Orlando, is a loyal supporter of the camp meeting institution.

Rev. E. C. Wills, the Wilmore booster agent and local preacher, attended the camp and did much to arouse the people to pray for its success.

From Florida we went to Terrill's Creek, in the rugged regions of the mountains of Old Kentucky, and conducted a nine days' tent meeting. The writer was born in that community and lived there until he was fifteen years of age. He was, therefore, glad to get back to his old stamping-ground and the land of his nativity and be permitted to preach to his old chums and former class-mates and also his pupils. The one great drawback to the community is the condition of the roads. People came to the meeting for miles over some of the roughest roads imaginable. During the entire nine days of the meeting there was only one automobile driven to the services and that was the last night of the revival; the main conveyance being the old-fashioned wagon drawn by mules. Some came on horseback. We had a great meeting. The people made a special offering to build a permanent tabernacle.

Miss Grace Wilson, from Detroit, Mich., who now lives in Manchester, Ky., is doing a great work in the mountains of Kentucky. She attended the tent meeting on Terrill's Creek and preached a strong sermon and assisted in the singing.

Henry Pollock, song evangelist, of Wilmore, Ky., led the singing for the meeting. He took with the mountain people. They called him the "cow-boy" for his city "skill" in riding ten miles on horseback in one day as an initiation to the new mode of travel over the rough roads.

Our next meeting is slated for Harrisburg, Pa., with Rev. F. G. Yost, of the Evangelical Church. Pray for us and the success of the meeting.

Messages for the Times.

Is the title of a splendid new book just off the press, by Dr. C. F. Wimberly. These messages are written in Dr. Wimberly's own fascinating style, and the reader is impressed with the author's deep spiritual insight into the vital topics discussed. "Ten Human Mysteries," "The Bible our Only Remedy," "The Moving Picture Menace," and twenty other equally interesting subjects are handled in a most interesting way in this volume. Don't lay this paper aside until you have ordered a copy of this splendid book. Price, \$1.50, postpaid.

Do you know how to have a revival? Read the Special Revival Issue of THE HERALD Nov. 24.

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(Continued from page 1)

friends, so it will be easy to find the book, the chapter, and the verse you want to find.

Do not skip about promiscuously and read a verse or chapter for a sort of superstitious good luck, like you would hang up a horseshoe, but read your Bible systematically. Read the Pentateuch. Understand the purpose and design. See the wonderful system and harmony of it. Note the great code of laws, the hygienic regulations, the family adjustments,—the wonderful wisdom in its teachings with reference to the whole economy of life.

Read prophecy. Note that there is one group of prophecies that refer to the dispersion of the Israelites, and another group of prophecies that refer to their restoration. This will become very interesting and you will get an intelligent grip upon prophecy that will wonderfully establish you in your faith.

Read the prophecies with reference to Christ. Note that there are two groups of prophecies here,—one with reference to his first coming, humiliation, and sufferings; the other with reference to his second coming and glorious reign. This will give you a wonderful understanding of the insight of these inspired men into the nature of Christ, and how men, misunderstanding prophecy, have failed to rightly "divide the word of truth." This ignorance led to the tragic crime of the Crucifixion, and this ignorance blinds the eyes of many with reference to his second coming.

Read the Gospels. Learn from Jesus how to be saved, how to live, what to do with your time, your money, your opportunities. Get deeply interested in all of his sayings. Sit down sometimes and read five, or eight chapters at a sitting. Read slowly, stop now and then, close your eyes and meditate. Breathe a prayer, make a mark with your red pencil and go back to it as occasion may require, or opportunity offers. You may soon learn just how to draw the sword of the Spirit in the emergencies of life.

Read the Epistles. Note who wrote them, why they wrote them, and what was in them for the past, what is in them for the present, and what they teach with reference to the future.

You understand, these are very ordinary, commonplace suggestions, but they will do for a start. Get you a Bible, write your

name in it, become good friends with it, fall in love with it, get acquainted with it. You will find new and wonderful things in it every time you read it. H. C. MORRISON.

The Storm in Florida.

The fearful storm in Florida has been one of the main topics of discussion in the press of the country for some weeks. In some places it seems the damage is almost beyond repair. Many lives were lost, much property destroyed and great suffering entailed. The beautiful City of Miami was hit hard, but it is quite encouraging to learn that all of her great hotels came through the hurricane with comparatively little damage; in fact, the great buildings in Miami, with one exception, came bravely through the severe test of the tempest in a way to reflect great credit upon their architects and builders.

Private letters from friends tell me that it is wonderful the courage and enthusiasm with which the Miamians have gone to work to clean up, repairing and putting the city in good shape for the coming tourist season. No doubt, Miami will rise out of the disaster a far better built and more beautiful city than she was before the storm. If she will reduce her hotel rates tourists will run in by the tens of thousands to look over the situation, and will come away to sing the praises of the Magic City.

The churches in the storm-stricken area suffered considerably, and the entire nation should seize the opportunity to help rebuild them and minister to the suffering. Out of such calamities all men ought to learn to lay their chief treasures up in heaven. Florida is by no means in ruins; the summer sun will shine, and prosperity will crown the heroism and labor of the people.

H. C. M.

A Day of Fasting and Prayer.

We ask every member of The Evangelical Methodist League, if at all agreeable, to join us in a day of fasting and prayer Friday Morning, Nov. 12, for the special blessing of God upon our revival campaign for the summer of 1927. Ask God to grant the guidance of the Holy Spirit in all of the preparation for this work, that we may have his direction in the selection of the workers, the places for holding the meetings, and that he will open the hearts of the people to contribute the means to have twenty-one new tents made this winter and ready for the summer campaign revivals. We must have the guidance and power of the Holy Ghost.

H. C. MORRISON.

The Training School for Evangelists.

The summer tent campaign of The Evangelical Methodist League is a fine training school for the evangelists who engage in it. It is marvelous how these young men are learning to take hold of the work, adjust themselves to the situations, and win victory when it seems that everything is against them.

In one instance this summer, two of our tent boys put up their tent in a village and could find no material for seats. They went to the woods, cut down some big pine trees, hauled the logs to a saw-mill, had them sawed into suitable lumber, hauled it to the village, seated their tent and had a gracious meeting. That kind of energy, industry and faith will make soul winners who will overcome difficulties and devils and bring men to Christ.

H. C. M.

The Enemies of the South.

The South has no greater enemies, no class of men who do so much to bring reproach upon her fair name, as those southerners who take the law into their own hands and hang or shoot their helpless victims without judge, witness, advocates or jury. That group of men in South Carolina who recently

took from jail three negroes and shot them to death, not only brought reproach upon the great state of South Carolina, but they brought reproach upon our entire nation. The civilized world looks with amazement and disgust upon such crimes. All lynchers are murderers and ought to be punished as such. The daily and religious press, preachers, schoolteachers and all honest, law-abiding citizens ought to rise up in protest against lynching and lynchers until such crimes become impossible. H. C. M.

First Conference of the Evangelical Methodist League.

The first Conference of the summer tent workers of The Evangelical Methodist League will meet in Louisville, Ky., December 10, 11, 12. These dates embrace the second Sunday in December, and we hope every tent worker of the past summer will make it a point to be present. This is not a meeting of all the members of the League, but for the tent workers of the past summer, and those who may wish to join us for next summer's campaign. This conference is for the perfecting of our organization and arranging for a larger conference for all the members of The League at a later date. Let all of the tent workers who are arranging to be present drop a line to Mrs. H. C. Morrison, care PENTECOSTAL HERALD, Louisville, Ky.

H. C. MORRISON.

Own a Home in a College Town.

Rev. H. W. Bromley has laid off a beautiful addition to the fine little city of Wilmore, Ky. He has made an arrangement with a large building firm by which, for a comparatively small sum of money paid down, they will erect you a handsome modern, up-to-date residence, on which you can make stated payments not much above monthly rents, and in the course of a few years own your own home. It is an excellent plan for evangelists, traveling salesmen, or parents desiring to educate their children at Asbury College.

Write Rev. H. W. Bromley, Cynthiana, Ky., for particulars. H. C. M.

Morrison Memorial Library of Asbury College.

To all of our friends who have made pledges for the erection of the Morrison Memorial Library, and to those who have not as yet contributed to this fund but wish a part in its building, a few words at this time would be appropriate.

This handsome building, which is vitally necessary to the school's growth and efficiency, is nearing completion. Within two months, we should be moving into its halls. It is absolutely imperative that we secure funds to bring to completion this structure at the earliest possible moment and to compass this end we need to have all pledges met as well as additional funds provided at once.

May we not have a hearty response from our friends which will greatly relieve the pressing obligations which we must take care of immediately? Co-operation at this time will be of the utmost value. Let us hear from each friend who has pledged, or who may be willing to assist. Please mail all such contributions to C. A. Lovejoy, Business Manager, Asbury College, Wilmore, Ky.

L. R. AKERS, President.

Yes, it is so. You take THE HERALD and get much spiritual help from its pages. But did you ever stop to think that there are hundreds of hungry hearts around you that might be touched and blessed by reading it? On Nov. 24 we expect to put out a Special Revival Number. For \$2.00 you can get a hundred of these; or for \$5.00 you can get three hundred. Why not send in your order and put a little of the Lord's money where it will do untold good in spiritual service.

A MESSAGE FROM ASBURY COLLEGE TO YOU.

REV. L. R. AKERS, D.D.



ASBURY College begins its new year with the largest body of students thus far enrolled. In accordance with the annual custom, the fall semester revival began soon after registration, being under the leadership of the former president, Dr. Henry Clay Morrison. For twelve days, the meetings continued and the results were most gratifying. From the very first service, there were responses and during this period, 160 students were definitely blessed at the altars in conversion, reclamation, or sanctification.

Little need be said concerning the preaching of Dr. Morrison, whose outstanding messages, filled with wisdom and power, delighted all hearts and mightily stirred the souls of his listeners. It is our earnest desire that he may conduct the services at the beginning of each school year for years to come.

Asbury College puts "first things first." While we seek to do an educational work that is above reproach, yet never is there a time when a burdened heart may not receive consideration and sympathetic co-operation in finding soul satisfaction. Our hearts were made to rejoice last year because of the revival fires which burned brightly throughout both semesters and to learn at the close that less than a score in our student body, numbering more than 800, remained unsundered to Jesus Christ.

Those who send their youth to us for instruction may be assured of the finest possible Christian influences and also that their children are members of the finest body of picked Christian young manhood and womanhood in the whole world. We are more and more profoundly convinced that the student body of Asbury College, both in character and ability, ranks much above the average and all who visit us speak much along the same line. We earnestly covet the prayers of THE HERALD family and friends of the institution throughout the nation.

We feel it incumbent upon us to state that the rapidly increasing student body puts upon our shoulders a burden in the matter of providing accommodations and equipment which cannot be borne without co-operation from the spiritually-minded people of our nation. Had we only sufficient finances to take care of the imperative demands of the hour our school could assume a far greater place of influence in the world and provide for many more students. It is a matter of continuous prayer on the part of both faculty and students that God will give us friends who will help us to enter this larger sphere of influence for the furtherance of full salvation throughout the world.

A few of our most pressing needs may be mentioned. First of all and the most acute is adequate Chapel accommodations, our present space being only about half of what is really required. The fact that we cannot seat our students all together in the Chapel is a real hindrance in many ways and means that some must be deprived of the inspiration of services to which they are justly entitled. For \$35,000 or \$40,000 at most this embarrassing situation could be entirely relieved.

Another dormitory for boys is a necessity. It is our hope that the next building to be erected may be named in honor of former President, J. W. Hughes, and that this may materialize while he is yet alive to see and appreciate it.

Another vital need is a Science Hall. The college of today is gauged more by its li-

brary and laboratories than any other features.

A need fully as imperative as those mentioned above is that of an endowment. We believe that everything has been done in the way of educational advancement that can be accomplished until we have in hand the minimum requirement which is \$500,000. When statistics reveal the fact that in America the average student pays only 26% of his way through school, even though he pay all fees asked, it becomes evident that the other 74% necessary for his education must come from outside sources. Asbury College has no church conference to contribute yearly gifts and is dependent altogether upon the devout and conservative body of Christians throughout this nation who know about and believe in the character of work which is being done within its halls. It is our hope that a portion of the tithe of such Christians may be directed to an investment in life such as is found in Asbury College,—an investment that will pay the greatest dividends even throughout eternity. There is no better way to perpetuate one's life and influence than to invest money in such an institution as is Asbury College.

We know of no school where a dollar works harder or goes farther than in Asbury College. Only the guidance of the Lord has made possible the going forward of this school under the comparatively limited support which it has received. Asbury College must not stand still. Never did the world need more acutely the type of religious leadership which comes from Asbury College than at the present moment. Only a positive Gospel and preachers tremendously in earnest will meet the spiritual emergencies of this indifferent and commercialistic age. Asbury graduates are noted for their earnestness and sacrificial devotion to the cause of Christ. They proclaim a full Gospel, a salvation that will cleanse from all sin and provide for man's every need.

May we ask those who read this message to become partners with us in this crusade for Christ and the advancement of his kingdom? We believe we have a right to call upon you at this time, to ask for your prayers and your financial support. May the blessing of God be upon, and may the Holy Spirit guide and direct you.

CONSTRUCTIVE SCHOLARSHIP vs. DESTRUCTIVE CRITICISM.

(Continued from page 5)

al integrity of the New Testament, it has redoubled the intensity of its assaults upon the cardinal doctrines of the gospel, as the divine, miraculous birth of our Lord; the atonement made in his blood; his bodily resurrection from the dead, and the present and eternal spiritual power of his Messianic Redemption and reign. These doctrines are the eternal rock foundation of the Church. Other foundation can no man lay.

The pragmatist method of discounting these doctrines is not theological, not even syllogistic; but is of the left over tactics of the old Strauss and Renan pseudo-historiography. In the case of the record of the Virgin birth and the bodily resurrection, the authenticity of the four gospels is allowed. First century authorship is not denied; nor is the testimony of the Patristic age set aside. Yet, with unblushing boldness, charges of fondness, partizan tendency and delusion are brought against the apostolic writers who were eye-witnesses of the events and miracles which they describe. Thus it is no more denied that both Matthew and Luke wrote those straightforward accounts of the Virgin birth which appear in the gospels that bear their names; it is no longer contended, as formerly, that these accounts are interpolations; neither is it any more denied that the separate testimonies of the

four evangelists to the bodily resurrection of Jesus Christ are parts of their original compositions; but the charge is unqualified that both illusion and delusion meet in their concepts. Those apostolic men in their yearning to explain and body forth to concatenated phenomena of the beginning, fell on the plan of these thaumaturgic recitals, continuing them, first orally, then in writing, until they became the accepted interpretation of what otherwise was not susceptible of understandable statement. The force of a false Christian, as well as an anti-Christian, interpretation, has been brought to bear on the Messianic prophecies of the Old Testament. At least one of these we must notice.

The prophetic passage: "A virgin shall be with child," has been so treated as to deny its testimony to a parthenogenesis. It is almost certain that a Jewish English translation of the Old Testament in this country is due to a desire to deal partizanly with this and cognate passages in Hebrew prophecy. Some Christian critics seem to put themselves in the attitude of holding that, though irrelevant, the passage quoted suggested to the apostolic community the dogma of the Virgin birth. Not a few occupants of evangelical pulpits in America, who have lapsed in soundness at this point, have the choice of adopting this theory, or else of ignoring the written evidence regarding the most fundamental doctrine of the Christian religion. Nothing more effectively illustrates the present wretched situation of the once haughty destructive criticism.

According to the new attitude assumed by the school of negations, the body of the Crucified disappeared from the tomb of Joseph in some unexplained natural or occult way, not involving actual resurrection; either through having been secretly translated, or through a process of etherialization. This last view seems to describe the height of the thought of the Christian pragmatist; and he the account which stands in the gospels as the account which stands in the gospels as being the only means of making ponderable the overt manifestations which culminated in the death of the Galilean. The puerility of this position is emphasized when it is asked if it be conceivable that within the slender space of fifty days after the crucifixion of an afterwards unseen Lord his discouraged disciples could have so developed their theory of a resurrection as to have the courage to stand in the face of persecution and death? Or if it be conceivable that in that time they could have developed on the basis of a delusion, however fond, the enthusiasm and dynamical faith which carried them and their successors to the dominance of the thought and action of the world?

In like manner, this theory largely refers the atonement to the tendency of Paul, the one time Pharisee and rabbi, whose mind could never quite deliver itself from the obsession of the traditional blood sacrifice of the Jewish temple. Meanwhile, men who claim to represent the gospel rest their interpretation and their teaching on a theology so baseless and so self-contradictory as this. It describes the last, as also the most deadly, stage of critical experimentation; for the old pragmatic criticism had in it something which at least challenged intellectual respect, and suggested honesty of method; but this nebulous, spineless pretext of a section of the pulpit for abdication of tradition and fact inspires both pity and contempt. Sardanapalus burned his palace and his treasures to make his own funeral pyre; and the critics within the house of Christian theology are repeating the rashness of the Assyrian.

Thus the contest has reached the point of final onset. An age not remote from our own will see the evangel freed from the harryings of its critics, and confronted only by the undecorated doubts and the unchristened sins of the world.

(Continued)

OUR BOYS AND GIRLS

Dear Aunt Bettie: I have just been reading some of the good letters on page ten. I receive many helpful thoughts from them. I think Mary Hudson gave a splendid idea when she asked that we tell our aim in life. I want to be of just as much use as I can. God may not make a great missionary or preacher of me, but I am sure that somewhere he has a place for me that no one else can fill. I often wonder why some people keep saying that there is no God, but this evening as I was picking cotton and saw the rainbow of promise hanging in the east and the spacious sky with clouds like great ocean billows rolling and ever changing their colors in the light of the setting sun, I couldn't help wondering all the more. Then mama said the following Bible verse: "The heavens declare the glory of God, and the firmament showeth his handiwork." T. Richardson Gray. I have read one of your poems "The Bridge Builder." I recited it at our missionary program last month. I am going to give you what I have found to be one of the best maxims for a happy life. "If you don't get what you like, like what you get." If this is printed I promise not to bother you again for awhile. Love from one of the cousins.

Mattie L. Jackson,
Trade, Ala.

Dear Aunt Bettie: Will you let a little Tennessee boy join your happy band of boys and girls? Mr. W. B. got my first letter. I hope to see this in print. I belong to the Methodist Church. I live about one mile from school. I am in the second reader this year. I am eight years old, have light hair and blue eyes. I have one brother and one sister. Daddy takes *The Herald* and I enjoy reading page ten. I live on a farm about one mile from town. Who has my birthday, Jan. 8? I had better close before Mr. W. B. gets up from his nap.

Harley G. Swindell,
Doyle, Tenn.

Dear Aunt Bettie: Here comes a new cousin from Cave in Rock, Ill. I am a Christian and do all that lies within my power for Christ. I have dark brown hair, blue eyes, light complexion, am four and one-half feet tall and weigh 65 pounds; am twelve years old. How long did Jesus lie in the tomb? How many women went to the tomb to see Jesus? If any one wishes to correspond with me I would be glad to answer all letters or cards.

Dorothy Penell,
Cave in Rock, Ill.

Dear Aunt Bettie: Will you let a Mississippi girl join your happy band of Christian boys and girls? Father takes *The Pentecostal Herald* and I sure enjoy reading it from cover to cover. I have been a silent reader for quite a long time. Even though this is my first attempt to write, I hope the cousins will move over a little bit and give me a seat with you all. Now cousins, I know we are all going to be great big friends and like one another; for I am only a plain girl seeking admittance from the dear old Magnolia state. I am a member of the M. E. Church, and attend church twice each Sunday, also I go to Sunday school and the League. I am so glad so many of the boys and girls are taking a stand for Jesus. I for one have taken my stand for him. I am so glad that when Jesus said, "Whoever will may come" included me too. I was converted some time ago, and two weeks ago I was sanctified at Frost Bridge camp meeting. I am ready and willing to do what God would have me do, and hope I shall be drawn nearer to him each day, and shall know more about him and his marvelous works. The workers we had with us this year were Rev. R. A. Young and Rev. Otis W. Spinks. We hope to have them back with us next year. If you all will close your eyes for a bit and not get scared, I will describe myself the best I can. Then you can see for yourselves how I look. I have dark red hair, which is bobbed, brown eyes, fair complexion, weight about one hundred and fourteen pounds, and I am five feet and two inches tall. No, sir, I do not

use lip stick or eyebrow pencil. God and nature can do enough for me. I never have worn a pair of knickers in my life, and never will. As to my name, I will tell you all what it is instead of making you guess it. It is Olive Helena. There now, I guess some of you can guess about what kind of a girl I am. Who has my birthday, October 23? Will be 21 my next birthday.

Helen McCulley,
Waynesboro, Miss., Box 33.

Dear Aunt Bettie: Will you let a little Tennessee girl join your happy band of boys and girls? My grandfather takes *The Herald* and I think it is a fine paper. I have dark hair and brown eyes, am nine years old and go to school most every day. My teacher's name is Ira Simmons. I like him fine. I go to Sunday school most every Sunday. My Sunday school teacher's name is Elbridge Napier. I think he is a good teacher. I live on the farm. I have for pets two little chickens and a dog. Velma Brooks, you and I are the same age. I am nine years old. When is your birthday? Mine is April 30. Wish all you cousins could have been with us last Sunday. We set mama a surprise birthday dinner; there was a large crowd. There are seven of us in family. I am the baby.

Jewell Gilliam,
Rt. 4, Box 63, Adolphus, Ky.

Dear Aunt Bettie: Here comes two chums from Illinois; we are both Christians and do all that lies within our power for Christ. I, Wilmetta, have medium brown hair, gray eyes, dark complexion, am five feet tall, and weigh one hundred and twelve and one-half pounds; am fifteen years old. I, Edith, have light brown hair, blue eyes (wear glasses) light complexion, am five feet, two inches tall, and weigh one hundred and seven pounds; am sixteen years old. We both have long hair, for we believe bobbed hair is wrong, for Bible proof read 1 Cr. 11:15, Deut. 22:4. How many of the cousins read the Bible? We do, and find it to be the best book of all books. Who reigned after Hezekiah? What does Hezekiah 13:1 say? What is the root of all evil? and where found? We both live in the country in the little county of Hardin, second smallest county in the State. It is a great mining country. If anyone wishes to correspond with us we would gladly answer all letters or cards received.

Wilmetta Birch,
Elizabethtown, Ill.
Edith Wingate,
Cave in Rock, Ill.

Dear Aunt Bettie: We have been taking *The Herald* for about two years. We enjoy it every time it comes. I am a Freshman. I am twelve years old. I attended the camp meeting at Wichita, Kan., last month. I heard Bro. Morrison preach. I sure did enjoy the meeting. Well, cousins, as this is my second letter I must close.

Geraldine Green,
Leon, Kan.

Dear Aunt Bettie: Will you let a little Kentucky girl come in and chat with you a bit? I am eleven years old. This is my second letter. Hope to see this in print in our good paper, *The Pentecostal Herald*. I enjoy page ten. I go to Sunday school at the M. E. Church and like my teacher fine. Her name is Mrs. Pollie Taylor. We live about one mile from the church. I am in the sixth grade. I have dark brown hair and eyes.

Corda Inez Thomas,
Glens Fork, Ky.

Dear Aunt Bettie: I am writing to the Boys and Girls' Page for the first time. My grandfather takes *The Herald* and I sure enjoy reading it. I have blue eyes and dark hair, and am a little past twelve years old. Bell Taylor, you and I are the same age. You said you were more than twelve. I would be glad if you would write me a special letter. My birthday is Sept. 1. If any one has my birthday I would be glad you would write me. I am a Methodist. I go to Sunday school every Sunday I can.

My Sunday school teacher's name is Elbridge Napier. I think he is a fine teacher. I don't go to free school very much for I live far away from the schoolhouse. I would like to go every day if I could; we have a fine teacher, his name is Ira Simmons. I have a little bantam and she has three young bantams. I hope to see this in print. Hope to hear from Bell Taylor, and all the rest that care to write me.

Hautense Law,
Rt. 6, Westmoreland, Tenn.

Dear Aunt Bettie: I haven't written to you and the cousins for quite a while, but am writing now to tell you that my mother heard Dr. Morrison preach at Salem yesterday, and she said he certainly was a good preacher, one of the best she had ever heard. We live in the "Old Dominion," the mother of all States. When I get older I want to go to Asbury College. I have four brothers and four sisters; I am the baby. I was ten years old August 24. I am in the fifth grade in school. I will close with a short poem I composed.

Live for Jesus.

Jesus loves you, and loves me, too,
For in the Bible we find that true.
So we must keep our feet in the pathway,
That leads to that bright mansion some day.
Let's try for Jesus some soul to save,
For us you know his life he gave.
That we may live a Christian life,
Through all this world of noise and strife.

Sallie V. Jones,
Andersonville, Va.

Dear Aunt Bettie: Just wonder if I may join your happy band of boys and girls? Arkansas is my native state; it is a grand old state with diamond mines and great oil fields. I live in the city of Little Rock, the State Capital called the "City of Roses." It is a beautiful city with the Arkansas river winding its way through valleys. On the north side of the city is a highway which winds its way around a mountain; on top of this mountain is Fort Logan, where the poor disabled soldier boys are stationed. They were gassed and wounded in the World War. It is a beautiful place, a lovely home for them. I have lived in Texas and California; they are wonderful states. If Mr. W. B. doesn't get this letter I may tell you about my trip to Los Angeles in my next letter. I have a great desire for traveling, and am a lover of music and books. My father takes *The Herald*. It's a wonderful paper. I so much enjoy page ten. I am a member of the M. E. Church. I am nineteen years old, five and one-half feet tall, weigh one hundred pounds, have auburn hair, and blue eyes. I have three brothers. I am the baby of the family and the only girl. I will be glad to get letters from any of you cousins, as I get lonesome sometimes. Aunt Bettie, let us hear from you sometimes.

Myrtle Marie Vestal,
2317 S. Maple St. Little Rock, Ark.

Dear Aunt Bettie: Here comes this 63-year-old boy again. I have just finished reading page ten. I was impressed with Louise Sawyer's letter concerning bathing. I think it wrong for boys and girls to go bathing together, especially on the Sabbath. Sometime ago there was a little girl who wanted to know who had her birthday, Sept. 25. If I live until that date I will be 64. It seems but a short time since I was a boy. We are fast passengers from time to eternity. Sooner or later we shall be ushered off the great stage of action, and it behooves us to be up and doing while it is called today, for the night cometh wherein no man can work. I love the dear old *Herald* because it contains so much grand reading that is food for my soul. I think it the best religious paper I ever read. I had the privilege sometime ago of listening to a nine-year-old boy preach at the Cadle Tabernacle in Indianapolis. It was wonderful to hear a boy of that age preach the gospel. I think that is one of God's miracles. Cousins, let us live for Jesus, and endeavor to win souls for him, that in eternity we may shine as the stars in heaven. It's wonderful what God will do for us if we will let him. I don't go much on bobbed hair and the fads and fashions, but am not cranky. I notice some preachers wear

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a gold ring. I don't think they ought to do it. May Brother Morrison live many years to preach the grand gospel of Jesus Christ.

Rev. S. Albert Trabue.

Dear Aunt Bettie: I am writing to the Boys and Girls' Page. I take my two children to Church and Sunday school. I highly enjoy teaching a class of twelve members. *The Herald* has made its weekly visit to our home since I accepted Jesus. I joined the Methodist Church in Caldwell, Kan., 1893. When I moved to Polsgrove Landing for ten years I attended the Baptist Church. Dr. Morrison's autobiography told how they let the Methodists hold a monthly meeting there which I attended. Once when a little girl at arbor meeting I went to hear Dr. Morrison; all at once he stopped preaching, looked over the mass of people like he was anxious; he called out, "Mitch, Mitch, Henry, Henry, my brothers, are either one of you my blood kin?" You could have heard a pin fall. He was a few miles from my grandfather's beautiful farm in the big bend of the river, sloping up the hillside to Uncle Henry's home. My father, Mitch Harrod, then lived at grandfather's old home and Dr. Morrison was expecting to meet them at the arbor meeting. I was disappointed at such a mass of folk, I couldn't move toward him, but soon I looked up into his sweet face and felt his arm around my shoulder, and he looked into my eyes and called me "Little Mitch." I was spending a week visiting, but I wanted to go home and tell papa and uncle about seeing Dr. Morrison. In all, his long life they had genuine love for him. When the roll is called up yonder, Dr. Morrison is not going to be disappointed; he will meet the two boys of my dear old grandfather; he and Uncle Henry enjoy the beautiful home in heaven, and I am ready when he calls me to come. I am a Methodist and *The Herald* is enjoyed by the writer. In fact, there is no paper I value so highly as *The Pentecostal Herald*. I find the Sunday school lessons very helpful each week in preparing my lessons for teaching my class and children. I have my church letter in the church at Frankfort, but too far to go, so I read his sermons.

Mrs. Lela Harrod Dailey,
Rt. 1, Box 146, Frankfort, Ky.

FALLEN ASLEEP

PARSONS.

On July 17, our little darling left us to be with Jesus and the many loved ones who have gone to that bright home on high. After many months of patient suffering and untold agony and pain, after all mother's hands could do, Jesus said, "Suffer the little ones to come." How we miss little Vernon in our home! He was good, patient and always obedient. He was six years, one month and seventeen days old. His little body was laid to rest in the cemetery, where the wild flowers bloom and the birds sing sweetly. An angel form walks over the earth with silent tread; He bears our best loved things away, And then we call them "dead." He leaves our heart: all desolate, He plucks our fairest, sweetest flowers, Transplanted into bliss, they now Adorn immortal bowers. The bird-like voice, with joyous tones, Made glad these scenes of sin and strife, Sings now an everlasting song Amid the tree of life. And where he sees a smile too bright, Or heart too pure for taint and vice, He hears it to that world of light, To dwell in Paradise.

Mother.

JOHNSON.

On August 9, the death angel visited the home of Rev. C. W. Johnson and took away their youngest child, little Claudie Joe, to his heavenly home to be with Jesus. While he was with us only a short time he had gotten entwined around our hearts and it was hard to give him up. Loving hands did for him all that could be done, but God took him to himself. He was the son of Rev. C. W. and Minnie Johnson, born May 25, 1926. The funeral services were conducted by Rev. J. C. Williams, after which he was laid to rest in the Hopewell cemetery. He is sadly missed, but we know he is in that heavenly home where God shall wipe away all tears, and there shall be no more death, neither sorrow, nor crying.

Mrs. Dorcas Langford.

ROBERTS.

On the morning of September 16, just as the sun in all its glory began to spread its bright rays across the hills and valleys, Sister Jamie L. Roberts unexpectedly departed this life, aged 66 years, 10 months and 2 days. She was born in Georgia and moved with her parents to Louisiana when a child. She was reared in a Christian home; her father was a Methodist Protestant minister, and her mother a devoted Christian; so the religious environments of the home from her infancy led her to give her heart to God when young. She united with the Methodist Protestant Church and remained a consistent member until death.

She was united in matrimony to W. M. F. Roberts and they lived happily together for nearly forty-six years. To this union eight children were born, six having preceded her to the home above. The husband, one daughter and one son remain to mourn her departure. She was a faithful and true wife, a loving and affectionate mother. As we look at the home where she spent the last forty-four years of her life, we think of the many happy days she and her husband spent together while they toiled to support themselves and loved ones; where they enjoyed and shared the blessings of life together; where they bore their griefs and sorrows; where they endured their afflictions and sufferings with patience, trusting in God.

Alas! the home is not what it once was, where we once saw the loving mother and affectionate wife as she went about her household duties, tenderly and lovingly administering to needs of loved ones, we now see a home with only one lone occupant, the grief-stricken husband. To him and the son and daughter who survive we say, "Weep not as those who have no hope; for your loss is her gain." Think not of the sad hour when she went away, but think of the beautiful morning when she laid aside the cares and troubles of this life and bid

farewell to loved ones to go to a home whose builder and maker is God. While you weep it should console you to think of her as she now reaps her reward and enjoys the presence of those whom she promised to meet some day.

As we looked at the large number of relatives and friends that attended the funeral, and the beautiful flowers that were placed on the grave, we could but think of the beauty of a life that commands such respect and esteem. We are thinking of the time when Jesus will come to earth again and the dead in Christ shall arise to meet him.

E. O. Hearne.

THOMPSON.

Nannie Davie Thompson died June 18, 1825, at her home in Horse Cave, Ky. She was born June 20, 1908. Dear Davie, the devoted and affectionate daughter is no more to her sad parents and relatives, and friends. In these hours of sadness we are prone to say, "Why should we have to part with our dear loved one so soon. Oh, why could she not be spared us?" Oh, merciful God, do thou strengthen still, as we bow in submission to Thy holy will. I feel the Sunday school has lost one of its consecrated members, but her dying words were sufficient to console: "I love the Lord and I am going home. Daddy, I am just going up yonder," pointing her hand upward, "to be with five sisters."

"He walks with me and talks with me," was one of her favorite songs. Funeral services were conducted by Rev. C. K. Dickey, Rev. Olmstead, and Rev. Edgar Allen at the Methodist Church. The pall bearers were those of her Junior Class. The remains were laid to rest in the Horse Cave Cemetery in midst of a host of sorrowing friends and relatives.

A loved one,

M. F. T.

ELGIN, TENNESSEE.

These are the best days we have ever known in the work of the Holiness Mountain Mission Work of spreading scriptural holiness over the Cumberland Mountains of Southern Kentucky and East Tennessee. To see whole communities changed from whiskey-making to serving the Lord, and to hear those who, in other days, were whiskey peddlers now preaching the gospel is indeed encouraging, and brings to us the text: "For we know our labor in the Lord is not in vain."

We have just closed our annual camp meeting at Rugby Road, the best ever held there. It reached farther over the mountain and established many in the doctrine of holiness as a second distinct work of grace. Dr. M. Vayhinger, of Upland, Ind., was our leading preacher. His ministry was honored of the Lord in a blessed way. The M. E. pastor of this section, Rev. McDonald, was used of the Lord in a gracious way in leading in song and prayer. As we go from place to place through this mountain section and see what a change has been wrought, we feel we must press this battle of bringing Scriptural holiness to a neglected people.

Our address for this mountain work is Elgin, Tenn. We ask the prayers of **The Herald** readers in behalf of this needy field.

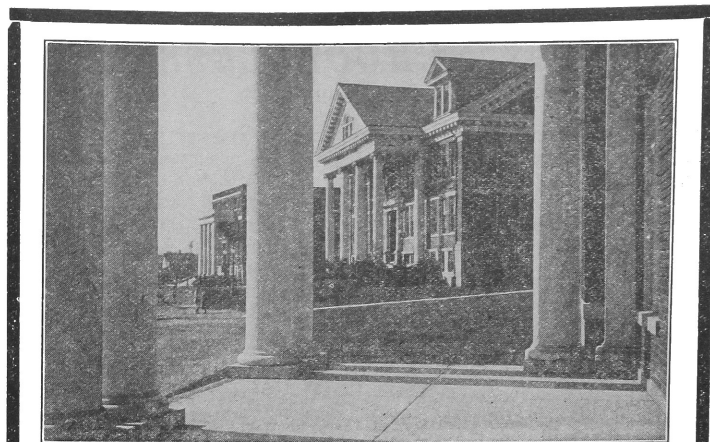
Yours laboring among the neglected,
Charles B. Kolb.

REQUESTS FOR PRAYER.

A mother requests prayer for her boy, that he may give himself to the Lord for service.

Mrs. R. E. M.: "Please to pray for the healing of my husband who has T. B.; also for the conversion of my two boys."

W. A. B.: "Pray that my boy may be saved and return home."



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Mrs. F. S. B.: "Please to remember in prayer my daughter who is mentally deranged, that she may be restored to health."

E. A. C.: "I desire the prayers of **The Herald** family for my healing of a nervous trouble; also am affected with a skin disease that baffles the doctors' skill."

M. D. F.: "Pray for the restoration of my soul and body; also for my family."

A sister wishes prayer for herself that she may be sanctified.
C. B. W.: "Please to pray that I may receive the Baptism with the Holy Ghost. I have been passing through hard trials and fear I have not been as patient as I should have been."

Pray for a brother who has not the victory in his soul.

T. L. C.: "Please to pray that I may be healed of cancer of the stomach."

Pray for a family in distress, that God may help them in their time of trouble.

E. S. J.: "Please to pray that God may heal my body and draw me closer to him."

M. E. N.: "Please to pray for a young man who has lost faith in God, that he may be willing for the Lord to have his way with him."

Miss A. G.: "Please to pray for the salvation of my soul, that I may know I am a Christian."

Mrs. A. S.: "Please to pray for my backslidden husband."

Pray for two wandering boys, and that a minister may be healed of asthma.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D.D.

Lesson VI.—November 7, 1926.

Subject.—The Fall of Jericho.
6:12-20.

Golden Text.—This is the victory that overcometh the world, even our faith. 1 John 5:4.

Time.—About B. C. 1450.

Place.—Jericho.

This lesson is sense or nonsense according to what one believes. The modernist walks up with some show of braggadocio, and says: "I have discarded all belief in the supernatural; therefore I am forced to believe that this thing never happened at all. It is nothing more than legend, or folklore." To him it can mean nothing whatever. He passes it by very much as most of us do the superstition of our Southern colored people, that the left hind foot of a grave-yard rabbit, killed on the dark of the moon and worn on a string tied around the neck, will protect the lucky wearer from all manner of evil. And, doubtless, the one has as much reason for his belief as the other has. I will not worry about either one, except as the Negro wants me to wear the rabbit foot, or the modernist endeavors to force me to believe his learned nonsense.

The Christian faces the matter from an altogether different angle. He has tested his Bible as the scientist tests the elements of nature—as the chemist puts the gold wedge to the acid test, and has found it to be true: he has proved it to be the very Word of God. To him Joshua and his host marching around the wall of Jericho look very insignificant. He can hardly hear the tramp of their feet, or the commands of their leader; but he does feel the awful tread of Jehovah as he marches at the head of his people; and his orders ring out like peals of thunder. We see, and hear, and feel what we bring with us. The sordid, blank soul out of touch with God, has nothing to bring to the siege of Jericho, and neither sees, nor hears, nor feels anything; but the child of God, in touch with the Eternal, brings his faith to Jericho and sees and hears and feels things that shake a world. Small creatures, such as mice and cats and elephants, live and move in small areas; but Christians live and move in all worlds. They are even "masters over death, hell and the grave."

Some people are very much troubled about God's commanding the Israelites to destroy whole cities and entire tribes of people. I confess that I see nothing to worry about in that regard. If God finds it impossible to lift a city, or a tribe, or even a whole nation, out of its fallen condition, why should it be any curtailment of his goodness or mercy to destroy such people? In truth, it is a mercy to stop them from propagating themselves in future generations no better, or maybe even worse, than themselves. It is good and merciful government in America to prevent idiots, lunatics, criminals, and incurably diseased people from becoming parents. Why should viciously diseased men and women be allowed to produce children? No one can give a reason why we should not take away such a sacred privilege from drunkards and other dope fiends.

Here I am persuaded, if we had all the data, we would find God's reason for commanding the Israelites to de-

stroy all the inhabitants of Canaan. They were worthless—had never been or done anything worth while; and God had a better stock of people to put into their place. I have no faith in, nor patience with, the follies of evolution; but I do believe in development and progress. Why should a good farmer plant and cultivate thistles on land that will produce fine wheat? Take heed unto thyself lest some one more worthy than thou "take thy crown"—lest God see fit to put a better man in thy place.

Jericho was a very wicked city—one that hated the Israelites with all its heart. Except the woman who harbored the spies, there is not even an intimation that any one in the city had any thought or fear of God. Jehovah had entrusted them with life; but they had failed in the trust bestowed upon them, and were—generation after generation—leading their offspring in the way they were themselves going. Nor was it cruel, but merciful, for God to have the children killed along with their wicked parents. It was infinitely better for him to take them to heaven in their innocence than to permit them to grow up in the vileness of their parents. He takes more than half the race to heaven in childhood; and the wonder is that he does not take more.

If one loses sight of God in this lesson, the entire affair looks silly, even worse than Gideon's three hundred breaking their pitchers and swinging their lanterns; but with God in sight it becomes tremendous. A few hundred pounds of dynamite buried in the rock in Hell's Gate at the mouth of San Francisco's harbor, with a small wire running off to an electric battery, might seem as nothing to the uninitiated; but when the button was pressed the rock was smashed to flinders and the channel blown wide open for the passage of ships. Better watch the power-house. Power resides in the unseen things of the universe, and not in things that are seen.

Seven seems to stand for perfection in spiritual matters in Bible teaching; yet one does not need to grow wild over such things. God was, no doubt endeavoring to impress the minds of both the Jews and the inhabitants of the city whose gates were barred and bolted against the besieging enemy. The very mystery of the daily march for six days, and the peculiar order of the march must have had a peculiar effect upon the inhabitants of the city. But that seventh day's marching was the strongest of all. Why go around the city seven times? I do not know; but it was God's command; and some of us have learned that it pays to obey him without asking any questions. We cannot see how that trumpet-blowing and the shouting of the people could have anything to do with the falling of Jericho's walls; but God told them to blow and shout; and the wall would not have come down, had they disobeyed. Somehow, I rather like this affair: give me a part with God, if I can do nothing but clap my hands and shout.

The way God had the people reward Rahab was fine. I think it is Dr. Adam Clarke who says that the Hebrew word translated "harlot" does not necessarily mean a prostitute, and that it should have been rendered

inn-keeper. Be that as it may, Rahab has an honored place in the divine Word, and can never be forgotten among the people of God.

Jehovah's orders do not resemble those of men. What a chance for the children of Israel to enrich themselves at the expense of their conquered foe; but, no, they must not take a thing for themselves. The precious metals found in the city must be taken away, and consecrated to the service of God. Mere men in those dark days would have loaded themselves down with spoils. But Jehovah had a reason. It may have been that deadly disease lurked in everything in that city that could be infected; and that it was necessary to destroy everything with fire for the protection of the chosen people.

Achan tried to circumvent God's orders by doing a bit of stealing but fared badly. Was it a terrible punishment to mete out for such a crime? Not a bit of it. It was God's method of teaching Israel that his commands and laws must be obeyed. America needs nothing today so much as she needs a rigid enforcement of law. Our courts are playing with criminals to such an extent that they are manufacturing more criminals.

At the end of that seventh march on the seventh day the sight must have been awful, as the entire wall fell flat to earth, and the armies of Israel marched in for the slaughter. Drop the curtain. God understands his purposes and plans: I do not. Let him do what seemeth him good.

A HYMN OF SERVICE.

Sometimes I see the upland ways
Where other people go,
While I must pass my toil-filled days
In darksome paths below.

And I must lead a hungry life
In grinding poverty,
And never ending, bitter strife,
Nor any surcease see:

While others loll in peace and ease,
And all that wealth can buy,
With fawning servitors, to please
Forever standing by.

And I must faded garments wear,
And walk, or stay at home;
While they can dress in raiment fair,
And o'er the country roam.

With high-powered cars, in fun and glee,
And not a single care,
Nor give a fleeting thought to me
And all the load I bear.

How oft a surge of bitterness
Comes sweeping o'er my soul,
And coveting, I must confess,
Almost beyond control!

And then, betimes, there comes to me
A vision of my Lord;
His bleeding wounds I seem to see,
And hear his blessed word.

With him to dark Gethsemane
Beneath the olives' shade
I go, and see his agony,
And hear the prayer he prayed.

He says to me in gentle tone,
"Canst thou not watch with me?
And must I drink the cup alone,
Nor share the draught with thee?"

Oh Savior, help me evermore
To walk content with thee,
Until I reach the golden shore
Beyond death's Lethaeon sea.

Virgil Gould.

SEE PAGE SIXTEEN.

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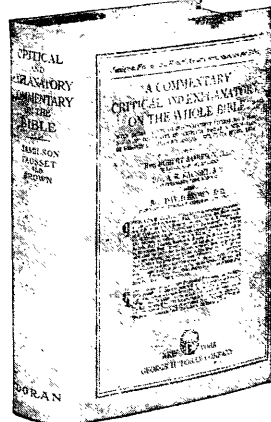
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Rev. F. E. Miller: "Our God is worthy of praise and it becometh his house forever. The camp season has come to a close with us, six in number, freighted with gracious results in saving and sanctifying power. Our time has been full since May 1, and still going. We are now looking forward to our winter campaigns, and have our slate made out for five camps next summer. Pioneer work is our choice; we are open for three series of meetings after Dec. 1 to May 1, on any needy field. Mrs. Miller joins with me in song. Address us, Lowville, N. Y."

Theo. and Minnie Ludwig: "We are laboring in Idaho, Washington and Oregon, but expect to work down along the coast through California for the winter and spring. God is blessing, and souls are praying through in the old-fashioned way. We covet the prayers of all the saints that we may be at our best for God and souls."

Rev. J. W. Montgomery: "I have been superintendent of the Kentucky District of the Church of the Nazarene for the past three years and know Rev. L. Reep, of Wilmore, Ky., to be a man of God. He enjoys the evangelistic work and knows how to get souls to the Lord. He goes anywhere among the poor and needy. Write him at above address."

Rev. Jerry Clevenger: "I have been in the Methodist Church near Ashgrove, Mo., preaching, which was owned by the Holy Spirit. Strong men came to the altar and prayed through to victory. We had a good day last Sunday, and the presence of the Lord was manifest in the services. I am thankful God is still honoring

his word and saving souls. If any desires me to help them in a meeting address me 2127 Maddi Ave., Kansas City, Mo."

Rev. S. F. Clarkson, Bluffs, Ill., has an open date in November and Dec. 1, he wishes to give anyone needing help in meetings. He preaches the old-time gospel.

Rev. and Mrs. A. P. Breneman closed a two-weeks' meeting at Hannibal, Mo., in the Holiness Mission, Oct. 10, resulting in a number of reclamations, conversions and sanctifications. The saints were built up in the faith.

Bert O. Williams: "On account of the serious illness of my mother I cancelled all of my dates. God took her to heaven Sept. 24, and I feel I must help others. Will go anywhere the Lord leads, to preach, pray and sing without any stipulated price. My address is Drummond, Okla."

Rev. Edward D. Fellers: "Because of two meetings being postponed until January, I have two open dates available right away. Write or wire me Wilmore, Ky."

AN INTERESTING LETTER.

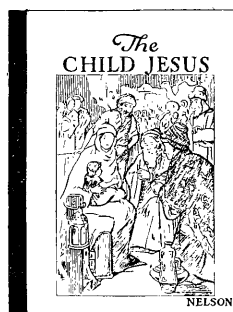
In the recent revival held by Dr. Morrison in Asbury College there was a deep and thorough work among the students, something over 165 being saved or sanctified.

The following is a letter from a young woman to her father after she was converted. He has asked us to print it, which we are glad to do, in part, as follows:

"Oh, Papa Darling:—

"I can't wait to tell you! I was converted a few minutes ago and I am so happy, papa. I've always thought I was saved, and you and mama have taught me to be a Christian, but ever since I've been up here I know that I never had really been converted. Tonight Dr. Morrison preached that we couldn't go to heaven unless we were really born again, and when he made the altar call I went flying up and it wasn't but a few minutes until God converted me. I just feel so good. God has been wonderful to me.

Religious Books For Children



Truly a wonderful series of Bible Story Books. Here you will find a delightful collection of Biblical tales of Old and New Testament characters. The narrator—Amy Steedman—is considered one of the best writers of children's stories today. She talks to the young ones in a language that can be grasped by their young minds. The stories are illustrated by numerous full page pictures in color and an illustrated cover in colors. Size 10x7½ inches.

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"Just think if I had not come to Asbury I would not have been saved, but now I am and so happy. I wish you could come up here; we are having a wonderful meeting. In class this morning the teacher called for testimonies and different ones testified, and I thought I never could testify, but something made me stand up, and I asked them to pray for me, and they surely have for I am converted.

"I just can't wait for you to get this, so I'm sending it 'special.' Remember I love you and mama, and I love everybody else, too.

"With all my love,

"Your Christian daughter,
"Nell."

LEST OLD ACQUAINTANCE BE FORGOTTEN.

"Should auld acquaintance be forgot
And never brought to min';
Should auld acquaintance be forgot
And the days of auld lang syne?"
Around twenty years ago, earlier and later, I had, by my activities in Prohibition and Temperance work, made thousands of friends in Louisville and throughout the State of Kentucky, but "Time the tomb-builder", makes many changes; still, doubtless

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PENTECOSTAL PUBLISHING COMPANY

there are some readers of this paper who will be interested to know that I am now a patient in the King's Daughters' Home for Incurables, in Louisville. To all such here in the city, I would say that I would appreciate a call to talk over old times, and to those in the State, a letter or call when visiting the city, that old acquaintance "be not forgot."

Sincerely,
Hiram W. Davis.

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OF ASBURY THEOLOGICAL SEMINARY

EVANGELISTS SLATES

ANDERSON, MACK AND ETHEL.
Elk City, Kan., Nov. 1-14.
Woodbine, Kan., Nov. 16-Dec. 5.
Broadwater, Neb., Jan. 1-16.

ANDERSON, T. M.
Detroit, Mich., Oct. 1-Dec. 19.
Lincoln, Neb., Dec. 31-Jan. 9.
Home address, Wilmore, Ky.

AYCOCK, JARRETTE AND DELL.
Akron, Ohio, Oct. 24-Nov. 7.
South Bend, Ind., Nov. 14-28.
Lincoln, Neb., Dec. 5-19.
Mail address, 2923 Troost Ave., Kansas City, Mo.

BABCOCK, C. H.
Minneapolis, Minn., Nov. 7-21.
Home address, 1148 Victoria Ave., Los Angeles, Calif.

BELEW, P. P.
Cadillac, Mich., Oct. 24-Nov. 7.
Bay City, Mich., Nov. 10-28.
Marion, Ind., Dec. 1-18.
Home address, 1529 Nelson St., W. Marion, Ind.

BENNARD, GEORGE.
Detroit, Mich., Oct. 24-Nov. 14.
Wichita, Kan., Nov. 18-Dec. 5.
Home address, Hermosa Beach, Calif., Box 94.

BENNETT, W. G.
Cass City, Mich., Oct. 31-Nov. 21.
Caro, Mich., Nov. 26-Dec. 19.

BROWNING, RAYMOND.
Richardson Park, Wilmington, Del., Oct. 31-Nov. 20.
Home address, Wilmore, Ky.

BUSSEY, M. M.
Ulrichsville, Ohio, Oct. 24-Nov. 14.
Cannastota, N. Y., Nov. 16-28.
Brooms Island, Md., Dec. 5-19.
Home address, South Vineland, N. J.

CAIN, W. R.
Dayton, Ohio, Oct. 24-Nov. 7.
Marion, Ohio, Nov. 14-28.

CALLIS, O. H.
Lewistown, Ill., Oct. 17-Nov. 7.
Permanent address, Box 203, Wilmore, Ky.

CLARKE EVANGELISTIC PARTY.
Woodbine, Kan., Oct. 17-Nov. 7.
Home address, 808 N. Ash, Guthrie, Okla.

CLARKSON, S. F.
Open dates for summer and fall.
Home address, Donnellson, Ill.

COLEMAN, PAUL.
Terre Haute, Ind., Nov. 1-14.
Indianapolis, Ind., Dec. 1-12.
Cincinnati, Ohio, Dec. 15-30.

COX, F. W.
Baltimore, Md., Nov. 26-Dec. 15.
Home address, Lisbon, Ohio, Box 441.

COX, W. E.
Livermore, Calif., Oct. 27-Nov. 14.

CRAMMOND, PROF. C. C. AND MARGARET.
Lansing, Mich., Nov. 2-14.
Cedar Springs, Mich., Nov. 16-28.
Home address, 815 Allegan St., Lansing, Michigan.

CREEKMORE, F. R.
Open dates after October 17.

CURTIS, EARL E.
Lawrence, Mass., Oct. 30-Nov. 14.
Cobden, Ontario, Canada, Nov. 21-Dec. 12.

CURRY, G. C.
Topeka, Kan., Oct. 21-Nov. 14.

DICKERSON, H. N.
Pomona, Calif., Oct. 26-Nov. 7.
Glendale, Ariz., Nov. 23-Dec. 5.
Pueblo, Colo., Dec. 7-19.
Ashland, Ky., Dec. 2-27.
Red Key, Ind., Dec. 28-Jan. 11.
Home address, 2608 Newman St., Ashland, Ky.

DUNAWAY, C. M.
Hedrick, Iowa, Oct. 25-Nov. 14.
Emilonton, Pa., Nov. 15-Dec. 5.

ELSNER, THEO. AND WIFE.
Huntington, Ind., Oct. 21-Nov. 7.
Charlotte, N. C., Nov. 9-21.
New Bedford, Mass., Nov. 28-Dec. 12.
Home address, 1451 Pacific St., Brooklyn, N. Y.

FLEMING JOHN.
Ft. Wayne, Ind., Nov. 15-28.
Greensboro, N. C., Dec. 8-19.
Champaign, Ill., Nov. 3-14.

FLEMING, BONA.
Canton, Ohio, Nov. 5-14.
Somerville, Mass., Nov. 19-28.
Everett, Mass., Nov. 30-Dec. 12.

FLOOR ORVAN S.
Open for dates.
Home address, Silver Lake, Ind.

FOILES, ETTA L.
Dietrich, Ill., November.
Home address, Kampsville, Ill.

FRYE, H. A.
Saginaw, Mich., Oct. 24-Nov. 14.
Wellsville, Ohio, Nov. 21-Dec. 12.
Home address, 1326 Hurd Ave., Findlay, Ohio.

FUGETT, C. B.
Berea, Calif., Nov. 1-14.
Berea, Calif., Nov. 7-21.
Alhambra, Calif., Nov. 22-Dec. 12.
Home address, 3220 Hackworth St., Ashland, Ky.

GADDIS, TILDEN H.
Wichita, Kan., Oct. 29-Nov. 14.
Miller, Neb., Nov. 16-29.

GASAWAY, MRS. STELLA.
Flora, Ill., Oct. 18-Nov. 7.
Home address, 1112 7th Ave., Terre Haute, Indiana.

GARRETT, C. J.
Clifford, Ill., Oct. 18-Nov. 7.
Grand River, Ill., Nov. 8-21.
Home address, Ottawa, Kan.

GEIL, PAUL AND DORA.
(Song Evangelists and Xylophone Players)
Muncie, Ind., Nov. 4-28.
Jeffersonville, Ind., Dec. 1-19.
Home address, Frankfort, Ind.

GROGG, W. A.
Charleston, W. Va., Oct. 17-Nov. 14.
Clay Courthouse, W. Va., Nov. 21-Dec. 12.
Pinch, W. Va., Dec. 13-26.
Home address, Ronceverte, W. Va.

HAINES, FLOSSIE—FORD, PEARL.
Open for calls.
Home address, 3219 Cedar Ave., Cleveland, Ohio.

HAMES, J. M.
Fataksala, Ohio, Oct. 25-Nov. 14.
Plymouth, Ind., Dec. 2-19.
Home address, Greer, S. C.

HARSH, C. M.
(Evangelist and Young People's Worker)
Free dates after Oct. 10.
Home address, Paris, Ohio, Route 1.

HEWSON, JOHN E.
Open dates, November and December.
Owasso, Mich., Jan. 2-16.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

HODGE, H. W.
Brooklyn, N. Y., Oct. 29-Nov. 6.
North Chili, New York, Nov. 7-21.
Macon, Ga., Nov. 28-Dec. 12.
Home address, 120 S. 16th St., Flushing, New York City.

HOLLENBACK, ROY L.
Venus, Neb., Oct. 28-Nov. 7.
Address, Cambridge City, Ind.

HORN, LUTHER A.
St. Stephen, Ala., Oct. 18-Nov. 10.
Home address, 70 N. Reed Ave., Mobile, Alabama.

HOWARD, FIELDING T.
Sunrise, Ky., Oct. 25-Nov. 7.
Home address, Wilmore, Ky.

HUNT, JOHN J.
Rossllyn, Va., Oct. 25-Nov. 7.
Darby, Pa., Nov. 14-28.
Bridgeton, N. J., Nov. 29-Dec. 12.
Home address, Media, Pa., Rt. 3.

HYSELL, HARVEY B.
Elkhurst, W. Va., Nov. 3-21.
Handley, W. Va., Dec. 1-19.
Waycross, Ga., Dec. 22-Jan. 15.
Address, Mountain Park, N. C.

JOHNSON, ANDREW.
Lakewood, Fla., November.

JORDAN, F. F.
Open dates from Jan. 23.
Home address, 270 Milwaukee St., Elgin, Illinois.

KINSEY, W. C. AND WIFE.
Centerville, Ind., Nov. 1-14.
Home address, 461 So. West 3rd St., Richmond, Ind.

LAMP, W. E.
Cottonwood, Ill., Oct. 26-Nov. 8.
Centralia, Ill., Nov. 15-Dec. 5.
Home address, Wilmore, Ky.

LEWIS, M. V.
Sardis, Ky., Nov. 2-14.
Home address, Wilmore, Ky.

KINSEY, FRANK E.
Open date, Oct. 31-Nov. 7.
Home address, 1220 Tecumseh Ave., Indianapolis, Ind.

KLEIN, GEORGE T.
Portland, Oregon, Nov. 7-21.
Home address, Seattle, Wash.

LITTRELL, V. W. AND MARGUERITE.
New Brighton, Pa., Nov. 1-14.
Home address, 1214 Scott Street, Beatrice, Nebraska.

LUDWIG, THEO. AND MINNIE.
Camas, Wash., Nov. 2-14.
Oakdale, Calif., Nov. 19-Dec. 5.

MACCLINTOCK, J. A.
Chicago, Ill., Oct. 24-Nov. 7.

MCBRIDE, J. B.
Elkhart, Kan., Oct. 30-Nov. 14.

MACKEY SISTERS.
Philadelphia, Pa., Oct. 24-Nov. 7.
Emilonton, Pa., and Foxburg, Pa., Nov. 14-Dec. 5.

MILLER, B. W.
Fairbury, Neb., Nov. 3-21.

MILLER, JULIUS.
Edmunds, N. Dak., Oct. 30-Nov. 14.
Buffalo Lake, Minn., Nov. 18-Dec. 5.
Home address, Mattoon, Wis.

OWEN, G. F. AND BYRDIE.
Delta, Colo., Oct. 3-Nov. 14.
Marsing, Idaho, Nov. 21-Dec. 5.
Home address, 1415 W. Pikes Peak Ave., Colorado Springs, Colo.

PARKER, J. R.
Desoto, Ind., Oct. 24-Nov. 14.
Home address, Wilmore, Ky.

POLLITT, S. H.
Rose Hill, Ky., Nov. 7-21.
Open date, Nov. 22-Dec. 6.

QUINN, IMOGENE.
St. Joseph, Mich., Oct. 25-Nov. 7.
Home address, 909 N. Tuxedo St., Indianapolis, Ind.

REDMON, J. E. AND ADA.
Kewanee, Ill., Oct. 22-Nov. 7.
St. Bernice, Ind., Nov. 12-28.
Indianapolis, Ind., Dec. 3-19.
Home address, Brookville, Ind.

REED, LAWRENCE.
Ellenburgh Center, N. Y., Oct. 27-Nov. 14.
Home address, Damascus, Ohio.

REES, PAUL S.
Wilkinsburg, Pa., Oct. 24-Nov. 14.
Kaukahee, Ill., Nov. 21-Dec. 5.
Los Angeles, Calif., Dec. 9-19.

RICE, LEWIS J. AND EDYTHE.
Wichita, Kan., Oct. 20-Nov. 7.
Pittsburgh, Pa., Nov. 14-28.

ROHRIG, WEBER.
Open for calls after October 1st.
Home address, Lerna, Ill.

ROOD, PERRY.
Revesville, W. Va., Oct. 17-31.
Akron, Ohio, Nov. 7-21.
Home address, 2838 Overlook Drive, Huntington, W. Va.

RUTH, C. W.
Brooklyn, N. Y., Oct. 29-Nov. 7.

SHELHAMER, E. E.
Plattsburg, N. Y., Nov. 11-21.
Columbus, Ohio, Nov. 28-Dec. 12.
Brooklyn, N. Y., Oct. 29-Nov. 7.
Ashland, Ky., Dec. 16-26.

TARVIN, E. C.
Mackey, Ind., Nov. 5-21.
Arenzville, Ill., Jan. 2-23.
Home address, California, Ky.

TEETS, ODA B.
Brandonville, W. Va., Nov. 1-14.
Minden, W. Va., Nov. 12-Dec. 1.
Home address, Aurora, W. Va.

THOMAS, JOHN AND EMILY.
Brooklyn, N. Y., Oct. 29-Nov. 7.
New York City, Nov. 8-17.

UHLER, JESSE.
Sublette, Kan., Oct. 20-Nov. 7.
Ensign, Kan., Nov. 10-28.

VANDAL, N. B.
Akron, Ohio, Oct. 25-Nov. 7.

VAYHINGER, M.
Napoleon, Ind., Nov. 7-28.
Minneapolis, Minn., Nov. 8-21.

WATTS, E. E.
Keepville, Pa., Oct. 28-Nov. 11.
Long Lake, N. Y., Nov. 14-28.
Ashville, N. Y., Dec. 1-19.
Stony Creek, N. Y., Dec. 26-Jan. 9.
Hadley, N. Y., Jan. 11-23.

WIBEL, L. E.
Open date, November.
Home address, 317 So. Bennett St., Bluffton, Ind.

WILCOX—PEARL.
(Song Evangelist.)
BEOUGHNER—EONA.
(Ohio Girl Evangelist)
Baltimore, Ohio, Nov. 14-23.
Pickerington, Ohio, Dec. 8-29.

WIREMAN, C. L.
Verona, Ohio, Nov. 10-21.
Open date, Nov. 23-Dec. 5.
Home address, 2108 Crescent Blvd., Middletown, O.

YATES, W. B.
Brooklyn, N. Y., Oct. 29-Nov. 8.

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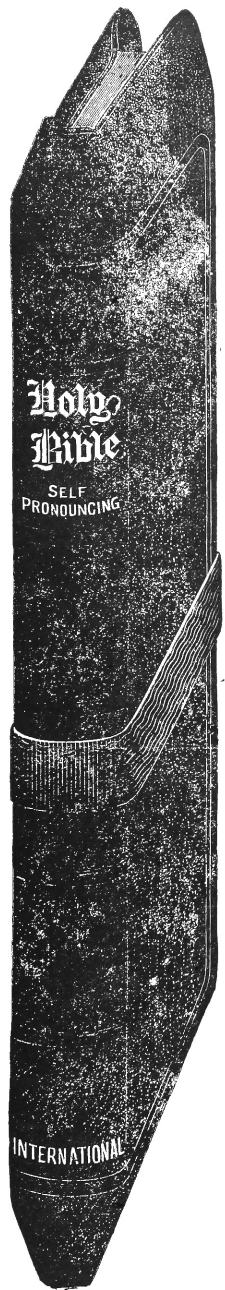
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Illustrated Scholar's Pocket Bible. Size 3½x6 inches. Clear, black, ruby type; strong, durable binding at a price within reach of all. Contains Bible Atlas, 16 full-page illustrations printed in colors, beautiful presentation page and frontispiece of a picture of Christ at prayer in colors. It is bound in genuine leather cut from heavy, soft hide, overlapping edges, gold titles. Ideal gift for a young lady. Special net price **\$2.45**

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 13. The Old Testament and the monuments.
 14. An itinerary of the children of Israel from Egypt to Canaan.
 15. The tabernacle: its materials, its structure and its contents, with their symbolic meanings.
 16. Harmony of the four gospels, making a wonderful study on the life of Christ.
 17. The parables and miracles of the Old and New Testaments.
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 23. Alphabetical index of the Holy Scriptures, comprising the names, characters and subjects.
 24. Four thousand questions and answers (121 3-column pages of these.)
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 26. Fourteen maps in colors with index to same.
- The regular net retail price is \$6.50. Our special sale price, **\$4.50** postpaid. Your name in gold, 50c extra. Patent thumb index, 50c extra.

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It is printed in long primer type.
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It is bound in Persian Morocco.
It is silk sewed, guaranteed not to break in the back.
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It is printed on fine India paper.
It has references, concordance, maps.
It has silk headbands and marker.
It is 8½x5½ inches, weighs 22 ozs.
It is only 15-16 of an inch thick.
It is sold regularly at \$10.20. **\$7.50** Special price, postpaid. It will last a lifetime, ordinary use. Improved thumb index, 50c extra. Name lettered in gold, 50c extra. (Specimen of long primer type)

THE LORD is my "shepherd; "I shall not want.
2 He maketh me to lie down in

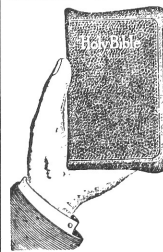
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Clear black face minion type. Helps: Moody's Bible Study, Harmony of the Gospels, great periods of Bible history, prophecies, warnings and promises, dictionary of scripture proper names, maps, etc. Morocco with overlapping edges, stamped in gold. Size 5x7½x1½ in. thick. A regular \$5 value that we are offering for **\$1.25**

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7. The death of Moses.
8. How to study a Bible Character.
9. The story of Joseph.
10. How to study a book of the Bible.
11. The story of the Acts.
12. How to analyze a book of the Bible.
13. Analysis of the book of Acts.
14. Hints on studying the Bible.
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This Bible weighs only 11 oz., is 5½ of an inch thick, and size 4½x6¾. It has very readable minion type, splendid Morocco binding, overlapping edges, silk headbands and marker. White opaque India paper, contains references and maps. Guaranteed not to break in the back. Just the Bible for men to carry in their pocket or ladies in their handbag—so small, light and convenient.

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IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Mag-da-lēne, and the other Mary, to see the sepulchre.

THE PRICE.—This Bible is a good value at \$4.50. Our special price, postpaid, **\$2.75**

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Fine Morocco binding, overlapping edges, India paper, silk sewed, largest type in a little book, size 2½x4-1-6x¾ in. thick; weight less than 3 ounces. Fits the hand and vest pocket. It is self-pronouncing, contains the Psalms. **\$1.50** Price. 5 copies for \$6.00.

Same style of Testament on regular paper, without the Psalms, 75c. Or with the words of Christ in red, 90c.

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THE JUDGMENT DAY.

By The Editor.

THE Scriptures plainly teach that we must all appear at the judgment seat of Christ. Somewhere in the calendar of time there is a day appointed where we must stand at the bar of the Supreme Court of the universe.

* * * *

In this court there are no delays, no postponements, no hung juries and no re-hearings, or appealing the case to a higher court. Its decision is final, its sentences are eternal, with no delays of execution, payrolls or pardons.

* * * *

Are you neglecting preparation or forgetting that there is to be a judgment day? God has spoken and his word cannot be broken. Many things are contingent, uncertain, may or may not come to pass, but the judgment day is on the way and is absolutely certain to come.

* * * *

If you are making preparation for the judgment day keep in mind that Jesus Christ will be on the throne and he has said, "Except a man be born again, he cannot see the kingdom of God." You may listen to false teachers on this subject, if you will, substitute your Decision Day and catechism, if you will, but at the judgment day your false teachers will be among the goats, and Christ will be on the throne. Far better heed the words of the Savior and the Judge.

* * * *

When Jesus comes those teachers who have offered you some substitute for regeneration and comforted you in your sins, will be crying so loud for rocks and hills to cover them that they will have no time to apologize to you for their false teachings, or comfort you in your distress. Far better that you heed the words of Christ today. He will be on the throne in that day. Hear his word of truth; his word will be final in that day. It will be safe to get yourself born again.

* * * *

In preparing for the judgment day do not overlook the fact that it is written in the Word of God, "Without holiness no man shall see the Lord." Keep that in mind. There you can find all you need and all that God requires. Let those neglect who will; let those ridicule who may, but you take the Word of God for your guide and get ready for the judgment day.

* * * *

Jesus Christ was manifested to save us, not in our sins, but from our sins. He came "to destroy the works of the devil." "In Christ all fulness dwells." He is the Lamb of God that taketh away the sin of the world. Let nothing cause you to hesitate or delay in your attention to this all-important matter. The salvation that Jesus gives fits us to live, prepares us for death, and makes us ready to appear at the judgment bar without any occasion for fear. Jesus knows all those who have come to him for salvation, and

when they appear at his bar he will recognize them and give them glad and blessed welcome into his presence. Do not neglect to make ample preparation for the judgment day.

A Chapter from My Autobiography

CHAPTER XVI.

STATIONED AT STANFORD, KY.

WITH what I regarded as very poor equipment, I trembled at the thought of being stationed at Stanford, Ky. I was following Rev. J. S. Sims, a graduate of DePauw University, a man of unusual pulpit ability. Mrs. Trueheart, afterward for a number of years at the head of the Woman's Foreign Missionary Society of the Southern Methodist Church, was then President of her famous Female College at Stanford. The college yard joined our churchyard. Many of the professors in this institution were Methodists; a large percent of the girls were Methodists, which gave our church a peculiar prominence and large congregations. Most preachers will agree with me that it is a bit embarrassing to preach to college professors. I especially feared Mrs. Trueheart. She was a woman of unusual culture, at the same time, of genuine piety.

After I had been there sometime, I said to Mrs. Trueheart, "When I came here, I feared to preach before you, but you are such a good listener that you are really helpful rather than a hindrance to my pulpit ministrations." She smiled and said, "Well, Bro. Morrison, I learned long ago when I attend preaching to listen very carefully to everything the preacher says. If he is a good preacher, I cannot afford to miss anything he says. If he is a poor preacher, I must give close attention in order to get what little good he does say." We had quite a laugh; she never did tell me whether she was listening because it was all good or, because she was careful to get what little good there was.

Stanford is the county seat of Lincoln County. It is a great county and Stanford is a beautiful little capital. It would take a book of many pages to tell of its fine people and of the great kindness with which they received and treated me for the two delightful years I spent there as pastor. Rev. Mr. McElroy was pastor of the Presbyterian Church. Rev. John Bruce, an unmarried man, was pastor of the Baptist Church. These ministers were men of much larger experience than myself and they received me with the courtesy and kindness of true Christian brotherhood. Bruce and myself boarded together with Mr. George Bruce, a merchant in Stanford. He was a member of the Christian Church. Dr. Cox, an aged

and devout minister, was pastor of that church. He did not live in the city and I saw but little of him. George Bruce was one of the handsomest, most courteous and kindly gentlemen I have ever met. His wife, Mrs. Sally Brown Bruce, was a charming woman. One of the most beautiful women one will meet in a lifetime. She was a Presbyterian and she could hardly have been more kind to the young Baptist minister and myself if she had been our sister. She always manifested an eager interest in us, wanted to see us successful in our work and gave us many kindly suggestions and perhaps gentle hints of the possibility of some improvements.

There were three great men in my church: Mr. James Harris, Mr. Barney Craig, and Mr. Daniel Stagg. There were many other excellent men: John Allen, the Pences, and a number whose names deserve to be mentioned, but the three men I mentioned first were our elders in Israel. They were men in comfortable circumstances, of great wisdom and deep piety. They were like fathers to me. I was a beardless lad, had been a boy preacher on circuits in the outskirts and I came to them poorly prepared for the task. The love, sympathy and counsel they gave me were invaluable; I feel the blessing of it to this hour. I shall be happy, by God's grace, to meet them on the eternal shores of peace.

The college was quite a social center. Young women who had graduated there came back to visit and I was often asked to call and see them. The social life there was a great improvement and blessing to me and I look back with gratitude to Mrs. Trueheart, her cultured faculty, and the brilliant young women who were coming and going from the school, and who all seemed to have a kindly feeling toward the young preacher; each one that I met seemed to bestow some help upon me that enlarged and lifted me into better preparation for my task.

There was a remarkable group of young men in Stanford—young merchants, lawyers, doctors, bankers, teachers. They belonged to the various churches, some of them to no church. They were all my friends. I fell in love with every one of them. They often came to hear me preach, and some friendships were formed that have endured through the years. Dr. Carpenter, yet alive, and a famous surgeon, was then a young physician. We became fast friends and have kept in touch through all the years.

During my two years in Stanford, I held two revival meetings. Rev. S. X. Hall assisted me in one meeting; Rev. F. S. Pollitt assisted me in another. We had gracious meetings with some good results. Rev. John Bruce, my Baptist preacher friend, had a revival in his church each year. I went in with him whole-soul and put quite a bunch of the fish caught in his meeting on the Methodist string. The first year I was in Stanford, Brother Bruce had with him Rev. H. Allen Tupper, graduate of the Seminary in

(Continued on page 8)

St. Francis of Assisi and St. Francis of Methodism.

Rev. G. W. Ridout, D.D., Corresponding Editor.

(Address given at Asbury College)



THE Seventh Centennial of St. Francis of Assisi is being celebrated this year. Francis was born Oct. 3, 1226. I have thought it expedient to join to this study of St. Francis of Assisi a further study of Francis Asbury, of Methodism. Not so very long since I stood at the spot where Francis Asbury, first Bishop of the Methodist Episcopal Church, died, near Fredericksburg, Va., March 31, 1819. He preached on the Sunday before (March 24th) at Richmond, Va.; then he moved on, but serious illness overtook him and in the Arnold farmhouse he died triumphantly. He ranks among Methodism's greatest saints, as well as among her holiest Bishops.

It has been well said that the biographical study of eminent men of God have the effect of acquainting us with the secrets of true preachers, as well as enables us to acquire high ideals of character and achievement.

"As thrills of long hushed tone
Live in the viol, so our souls grow fine
With keen vibrations from the touch divine
Of nobler natures gone."

Carlyle says that "the history of the world was the biography of great men. In all periods of the world's history we shall find the great man to have been the indispensable savior of his epoch—the lightning, without which the fuel never would have burned."

The great saints of the Christian Church have been its torch-bearers lighting up the darkness of dismal periods when faith was low and piety declined, and the church and the times were in the grip of evil men; and the light from the cross was obscured by the fogs of sensuality and almost extinguished by unbelief and depravity.

We are living in a great age—an age upon ages telling. We are living in an age of great light, great privilege, great liberties, but let it be remembered that we inherit these things from those who suffered in order to make these things possible. We are the children of the Renaissance and the Reformation and the Revival.

Among those who contributed to these great events there were artists, sculptors, architects, poets, authors, preachers, scientists and scholars, such as Michael Angelo, Raphael, Columbus, Galileo, Dante, Wycliffe, Erasmus, Tyndal and Martin Luther, but prominently among them we must put St. Francis of Assisi.

What are some of the lessons which St. Francis of Assisi and Francis Asbury would teach us?

First. Both men were "twice born" and dedicated themselves wholly, absolutely, without reserve, to the Lord Jesus Christ.

There is a foolish notion that great men are the products of their age. We cannot account for the saints on any such ground. Moses is not explained by his Egyptian training; Paul is not accounted for by his rabbinical scholarship; Augustine, Calvin, Luther, Knox, Wesley, Carey, Beecher, Spurgeon, Moody, Gladstone, Brooks—all were men with noble natural endowments, but if we wish to discover the source of their greatness and power, we must look to see the flame that does not consume the bush. We must look away beyond natural endowments and environments up and on to God, whose inexhaustible life burns in them for some divine purpose.

Both Francis of Assisi and Francis Asbury of Methodism were God-made men, Holy Ghost inspired. Their lives bore the stamp of the supernatural. Let us look for a moment at each man as he was in the making at the hands of God.

St. Francis, of Assisi was born 1182, of wealthy parents. Like many sons of the rich he spent many of his early years in pleasure and gaiety and dissipation till he was nineteen, when he joined the army, made a prisoner of war, and spent a year at hard labor. This sobered him; he became thoughtful. At twenty-five a dangerous sickness made the whole world different to him and changed the current of his thoughts. In a vision he saw a palace full of pieces of armour all signed with the cross, and when he asked to whom these belonged, was told, "To thee and to thy soldiers." But the soldier life he was being called to was not earthly; as he bowed before the cross he feels his head overshadowed by the hands of "invisible consecration." Christ seizes him with overmastering sway. He visits Rome where he flings his whole purse of money on the floor of St. Peter's, and going out, strips off his gay robes, exchanges them for the ragged apparel of a beggar and stands as a beggar at the door of the church. He next breaks with his rich, proud father who looks upon him as a lunatic, and in the presence of the Bishop, proclaims himself no longer "the son of Pietro Barnardone, but a servant of God."

He now begins his special work of rebuilding the three crumbling churches of his native town; he begs the stone and lays them with his own hands. Though naturally fond of delicacies, he literally begs for his daily bread and lives on the scraps given him. One day in church the words of the gospel came home to him with special force, "Provide neither gold, nor silver, nor brass in your purses, neither two coats, neither shoes nor yet staves, and as ye go, preach, saying: 'The Kingdom of Heaven is at hand.'"

The words flashed in upon his soul with overpowering force, as though the light of God suddenly flashed upon him. "Here," he exclaimed, "is what I have wanted; here is what I have sought." He tore off his shoes and cast them away, his staff also and he gave away his purse and he bound his tunic around him with a rope. He now began to be joined by others. Thus began the *Franciscan order* which required a three-fold self-abnegation.

1. "Go and sell all that thou hast and give to the poor."
2. "Take nothing for your journey."
3. "He who will come after me, let him deny himself, and take up his cross, and follow me."

St. Francis made Poverty his bride and he and his followers by their denial and self-sacrifice rebuked the wicked luxuriousness and ambitions of an age filled with fat monks, immoral priests and splendor-loving Bishops.

Now look at Francis Asbury. He consigned himself to a life of self-abnegation, self-sacrifice, hardship, privation. He forsook absolutely the easy road to heaven. He never joined himself to anybody or anything that meant easy fighting or easy preaching, or easy living. He dedicated himself to God, to the new cause which had just broken upon the new world. He consecrated himself to hardship, climbing the mountains, fording the rivers, piercing the wilderness, enduring perils by day and night, robbers, storms, pelting rains, piercing frosts,—all for the sake of Jesus and souls! He set down in his diary on shipboard as he was coming to America: "Whither am I going? To the New World. What to do? To gain honor? No, if I know my own heart. To get money? No. I am going to live to God and to bring others so to do." Again we hear him exclaim shortly after his arri-

val in Philadelphia, "I have nothing to seek but the glory of God; nothing to fear but his displeasure."

Both St. Francis of Assisi and St. Francis of Methodism are a rebuke to us in this ease-loving, money-making age. They preach anew to us the necessity of sacrifice and the gospel of self-abnegation for the sake of Jesus and his kingdom. We are in an age of drawing-room, parlor-car religion. We are in an age of super-sixes; we are in an age of luxury and extravagance; we are in an age of silk stockings, diamonds and gold adornment. We are in an age of bobbed hair, when the bulk of the people of our churches get their fashions from Paris; their tastes from Egypt; their cosmetics from Sodom, their paint and powder from Gomorrah; their thrills from the movies, their music from the theatre and their religion from —God knows where. The average Christian of today seems to be without masculine resolution enough to break with a guilty, godless world; and a whole lot of holiness people (so-called) are in some way finding it strangely compatible with the high profession of sanctification to be worldly in their practices, carnal in their attire, nerveless in their attitude, compromising in their policies and powerless in testimony and life.

Both Francis of Assisi and Francis Asbury would be very unpopular in these days. We doubt whether they would be admitted to many of our pulpits; we rather suspect that they would be unwelcome in many of our so-called religious circles. We think they would be politely bowed out as disturbers of the peace and as being a trifle old-fashioned for these enlightened days.

O, let us listen to these men of old as they preach to us the gospel of separation, the message of consecration; as they reiterate with trumpet notes, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

What shall our answer be? Shall we,—can we say:

"Jesus, I my cross have taken,
All to leave and follow thee;
Naked, poor, despised, forsaken,
Thou from hence my all shalt be;
Perish every fond ambition,
All I've sought, and hoped and known;
Yet how rich is my condition,
God and heaven are still my own!"

Moreover, St. Francis of Assisi and Francis Asbury preach to us the beauty and power of the Devout Life lived in Christ Jesus.

It is a singular fact that some of the richest books on the devout life come to us from some of the saints of the Catholic church. Madam Guyon was a great writer in this realm. In her book, "Spiritual Torrents," she speaks of three classes of Christians. She says, "There are three classes of souls that may be compared to rivers flowing toward God as their ocean."

1. Some moving toward him sluggishly and feebly.
2. Some proceeding decidedly and rapidly.
3. Some advancing with headlong impetuosity.

St. Francis of Assisi was one of those who advanced with headlong impetuosity because he allowed no earthly impediments to hold him back; so likewise, Francis Asbury. Have you read the story of the Stigmata (Hurst's Church History, Vol. I, page 811). St. Francis was rapt in agonizing desire to be conformed to the image of Christ's death; he beheld in his vision a seraph with six shining wings and between his wings he bore the form of a man crucified. When he awoke he had received the stigmata, that is,

his body bore the marks of the fruit of the nails which Christ endured on the cross: henceforth he was to bear literally the marks of Jesus Christ in his body; henceforth, he was to bear in his hands and feet and in his side the marks of Christ's crucifixion.

Now this story may be a trifle weird but historians tell us that it is thoroughly authenticated; but weird as it may seem to be, it is nevertheless not without sublimity. It shows St. Francis a Christ-marked man! Francis Asbury had no such experience as that but in a very deep sense he likewise bore the marks of his Lord in his body. Like Jesus he suffered and agonized; the dews of night would gather upon him as he prayed; hunger and privation his common lot, sacrifice and suffering his daily portion. He was a man of the Christlike mind. He was a man of holy life. Sanctification was a great theme to him in his preaching. His roots went down deep in God. He bore the stamp of true saintliness.

Thirdly. St. Francis and Francis Asbury bear an important lesson to Methodists of the present age.

Some historians have called the Franciscans the Methodists of the Medieval times; and one writer says that "St. Francis was the John Wesley of the thirteenth century whom the church did not cast out."

It was said by a writer some years ago concerning the Methodists that the wave of inspiration in which it had its origin has well-nigh spent its force and will soon die down altogether. We no longer witness the same zeal, the holy fervor, the renunciation of the world, the self-sacrifice, nor the heroic exertion for religion's sake in the Methodist Church as characterized it twenty or thirty years ago. Its purity has lost much of its old unction, directness and savor of life—the dialect of the Holy Ghost. It is trying to hold the ground by conforming to custom, courting popularity, practicing the worldly arts of success, rather than pushing on to make new conquests for the kingdom, setting up a new standard of holiness. The institution has supplanted the inspiration and the former stands still to tell how high the flood tide rises and what wonders it performed."

We need some St. Francis to arise in our midst today and lead us back to the simplicity of the early days. St. Francis and his order sought to lead the church of his day back to Christ as Teacher, Redeemer and Example; to hold up the Sermon on the Mount as the only creed for pure living, to make the church the embodiment of Christ's life and power, and to fill it with the power of the Spirit.

A story comes down from the medieval times on this wise: "It happened that St.

Thomas Aquinas, the "Angel of the Schools" as he was called, was sitting in the Vatican with Pope Innocent IV., when masses of gold and silver were being carried into the papal treasury. "You see," said the Pope with great self-satisfaction, "the age of the church is past when she could say, 'Silver and gold have I none.'" "Yes, Holy Father," replied the Doctor Monk; "and the day is also past when she could say to the paralytic 'Take up thy bed and walk.'"

There was a time when Methodists did not have much money, when their churches were very common and cheap and plain; when their membership did not have men of thousands, yea millions, of money, they could not build grand and gorgeous edifices; but in those days of their poverty and simplicity they had the power of God; the mourner's bench was much in evidence, most of its members came into the church by way of the altar; they had conversions and sweeping revivals; every minister was orthodox, the pulpit was a throne of power where the glorious gospel was declared with the Holy Ghost sent down from heaven.

Today we have million dollar churches and million dollar men; we have scholarship without sanctity, and intellectuality without faith; we have pulpits filled with sadducean preachers; we have schools, colleges, universities and seminaries alien to the faith of our fathers; as a result, we are not spreading Scriptural holiness, but unbelief and the new learning; we are not making saints but producing skeptics; we are not building up a communion of saints; we have dismissed that as being medieval and have gone into the business of building up community centers instead. A perilous moment is upon us. Who will save us? Who will arise and bring back to us the impetus of previous great awakenings? Who will arise to awaken us from the stupor of unbelief and worldliness and ambitious ease? Who will fan into a flame again the smoldering flame of zeal and love and holiness that the Methodists of other days enjoyed?

Methodism needs another Francis; another Wesley, another Cartwright, another Inskip to shame us out of our woeful worldliness, to call us back to holiness, to bring back into the pulpit the Methodist message, to restore the Methodist testimony, and to purge our church from its heresies and its false teachers who are damaging and destroying, not only our faith, but everything Methodist.

Lastly. St. Francis of Assisi and Francis Asbury impress us with the power of Christ's constraining love. This was the message of the Franciscans: "Go out and show the people what Love will do, what purity and self-denial will accomplish, and

preach not so much by words as by your lives."

This touches the master passion of the soul—Divine Love. The old-time Methodists used to sing about it thus:

"The love of Christ doth me constrain
To seek the wandering souls of men;
With cries, entreaties, tears, to save,
To snatch them from the gaping grave."

It was said of St. Bernard that his heart was a "furnace of love"; and of St. Bonaventura it was said, "His cheeks are furrowed with the courses made by frequent tears springing from his burning love of the wounds of his Savior."

Oh, it seems to me that these saints of old experienced the love of God in a deeper, more transforming sense than we of these latter days do. What secret did they learn of which we are ignorant?

Bishop Jeremy Taylor said, "There is a sort of God's true servants who walk in perfectness; and they have a degree of love and divine knowledge more than one can discourse of and more certain than the demonstration of geometry—brighter than the sun. As the flame touches a flame and combines into splendor and glory, so is the spirit of a man united into Christ by the spirit of Christ."

The message of St. Francis of Assisi to his age and to our age may be said to be:

"Beloved, let us love one another; for God is love; and every one that loveth is begotten of God, and knoweth God."

"Love much! Earth has enough of bitter in it,

Cast sweets into its cup whenever you can;
No heart is so hard, but love at last will win it,

Love is the grand, chief cause of man,
All hate is foreign to God's first plan.

"Love much! Your faith will be dethroned and shaken,

Your trusts betrayed by many a fair, false lure;

Remount your faith, and let new hopes awaken,

The clouds obscure them, yet the stars are pure;

Love is a vital force, and shall endure.

"Love much! Men's souls contract with cold suspicion,

Shine on them with warm love and they expand,

'Tis love, not creeds, that from a low condition

Leads mankind on up to heights supreme and grand;

Oh! that this world could see and understand!"

BEACON LIGHTS OF FAITH.

Rev. C. F. Wimberly, D. D.

CHAPTER XX.

JONATHAN EDWARDS.



HOSE who are schooled in the Wesleyan Arminian theology can hardly understand how error may bless a people, and thrive in the building up of a community or denominational movement. The Holy Spirit is versatile in his powers and gifts, and can use a modicum of truth when it is backed by a devout, conscientious messenger in love with righteousness. We can understand how John Calvin could establish a great system of theology on a false premise, and drive to logical conclusions his theories; but centuries later, with opportunities for Bible interpretation, we are unable to fathom the mystery of Jonathan Edwards. Since the days when

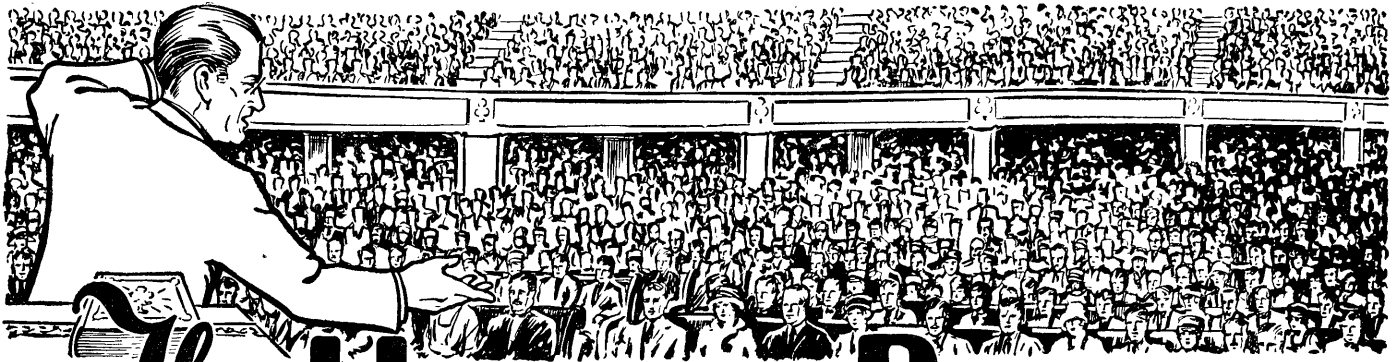
the great logician and theologian ruled all Switzerland, a greater exponent of his system than Jonathan Edwards has not lived. He was a man of unswerving honesty, conscientious to the point of severity, uncompromising to the sacrifice of place and popularity. His standards of right were as unchanging as the "laws of the Medes and Persians."

Jonathan Edwards was a striking contradiction in another direction; he was a burning evangelist, seeking as the primary motive of his ministry the salvation of men. Just how this great scholar and metaphysician could reconcile such zeal with his ultra Calvinism is past understanding. He launched a spiritual awakening that has scarcely been excelled in any land, confined to so small an area as he was. There is no place for genuine evangelism in a creed that

places the whole matter in the hands of a sovereign God; and such is Calvinism in its last analysis. But sinners by hundreds, and perhaps thousands were convicted of sin and found salvation in a degree unknown in that country then, or since. But behind his theological errors was one of the strongest personalities of our American life, surcharged with the Holy Spirit, and sincere to the last motive power of mind and soul. He was a man of extraordinary talents, and they were all put to the exchangers for God's glory and a lost world.

Jonathan Edwards was born at Windsor, Conn., Oct. 5, 1703. We know very little of his childhood life, or his religious environments. It must be inferred, that he was given careful and continuous educational advantages, as he entered Yale College at

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The HERALD PULPIT

GOD DISCOVERED ANEW.

Rev. G. Whitefield Simonson, S. D. T.

Three Segments of the Circle of Spiritual Life.

(An Analytical Study of the Fifty-first Psalm)

PART II.



HE next thing that we discover in this Psalm about heart purity is rather startling:

IT IS A DIVINE, CREATIVE ACT.

"Create in me a clean heart, O God; and renew a constant spirit (margin) within me" (v. 10). Purity of heart is not, then, a process nor the result of growth; neither is it a result of laborious training on the part of the believer. Perseverance in well-doing does not make one pure. Careful culture cannot cleanse the soul. God must "take away our bent to sinning," even as he took away the sins which the "bent" made. So the heart, quickened into newness of life and realizing the power of a sinful tendency, cries out for such a transformation as will put "a constant spirit within me." God alone can do that; but he will do it. He promised it under the Old Covenant, when he said (Ezek. 36:25-27): "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes."

And St. Paul emphasizes the same idea of divine manipulation under the New Covenant, when he exhorts the Christian, saying: "Be ye transformed by the renewing of your mind, that ye may prove, what is that good, and acceptable, and perfect will of God." (Rom. 12:2).

So we see that purity was imparted, according to the Old Testament, by God taking away the impure elements of personal life, and then implanting "a new spirit" (The "constant spirit" of our Psalm) and "My Spirit," that is, the Holy Spirit. Man is not to lose his identity (his limitations, weaknesses, and errors, even) by being absorbed into the divine Spirit; but he receives such a spirit, "by the renewing of your mind," as makes it possible for the Holy Spirit to keep his company constantly. And the New Testament everywhere teaches that this transformation is wrought by the Holy Spirit. Hence, the psalmist is consistent with God's order of procedure in every age, when he prays: "Create in me a clean heart, O God." See now the prayer for purity answered. "O Lord, open thou my lips; and my mouth shall shew forth thy praise" (v. 15). This cry for cleanness seems to have been answered, for the psalmist is earnestly urging God to give him the privilege to publish his praise.

His heart is too full for utterance in words; if he speaks, God must guide his tongue.

Notice the great difference between the psalmist's experience here and his action as set forth in verse 14. As a result of pardoned "bloodguiltiness," his tongue sets the "righteousness" of God to music. But the wonders of heart cleanness may only be properly and safely portrayed when the impulse to speak comes from the Lord himself.

There is certainly a very significant suggestion hidden beneath the glad heart-cry of this verse; it is this: the precious purity which the soul experiences under the manipulation of the Holy Spirit is not to be made the subject of careless conversation. How few there were to whom the psalmist could have safely revealed

HIS SOUL-SECRET!

How many there are today who would be stubbornly incredulous before such a testimony! Their unbelief and opposition are of the same kind as that manifested by a certain man who opposed the great Galileo, and declared his wonderful discoveries to be merely delusions. Galileo invited the man to look through his telescope and observe Jupiter's satellites for himself. But the fellow refused, saying: "If I should see them, how could I maintain my opinions which I have advanced against your philosophy?"

God wants you to learn that *he* is the one who is to unlock our lips, when the precious grace is to be declared. But when the divine Spirit does move the heart to voice its humble gratitude for soul-cleansing, obedience honors God. Then will the testimony surely be to the praise of God and to the help of men.

"I love to tell the story:

For those who know it best
Seem hungering and thirsting
To hear it like the rest.
And when, in scenes of glory,
I sing the new, new song,
'Twill be the old, old story
That I have loved so long."

Now we come to the third element of the spiritual life, an element which is the natural result of the other two, namely,

THE THIRD SEGMENT OF POWER.

Man is pardoned of his sins and made clean in heart, by the grace of God, in order that he may exert such an influence upon his sin-laden fellowmen as will lead them into a like blessed life. To pray particularly for power—to make power the object of earnest seeking—is hardly to be justified by Bible teaching. Christ says to his disciples: "Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses" (Acts 1:8). So the psalmist understood that God had pardoned and purified him in order that he might exert a saving power over the ungodly.

He had learned how wonderfully God could save a man. Immediately he begins

TO INSTRUCT SINNERS.

"I will teach transgressors thy ways; and sinners shall be converted unto thee" (v. 13). God's purpose under the Old Covenant was to use his people as an object lesson by which to draw the attention and affection of the nations around them to himself, for he said: "I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes" (Ezek. 36:23). And Jesus Christ most certainly impressed his disciples with the fact that they were called, under the New Dispensation, for no other purpose than to win their fellowmen to like discipleship; for the divine Master's final words were: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15) and "Ye shall be witnesses unto me" (Acts 1:8). And the immediate reason why they should do this was because "all power" resided in the hands of their Lord, and he proposed to impart that power to them, for said he: "Ye shall receive power, when the Holy Spirit is come upon you." Under the impulse of that Spirit, the happy band of believers began their world-wide evangelism right in the city of stubborn unbelief, and thousands learned the lesson of redeeming love.

Now this is just exactly the conception held by our psalmist; pardon and purity have wrought such changes in his life that the resultant impulse prompts him to say: "I will teach transgressors thy ways." Salvation is so sweet and sufficient for him that others must be informed of its value. Then, notice the certain and immediate sequence: "Sinners shall be converted unto thee." The humble teacher of God's love will find human hearts that long to learn the lessons of divine life. And if sin has broken the soul almost to the point of despair so that the mind is unable to accept instruction in righteousness, then the child of the Kingdom is empowered by the Holy Spirit to persuade. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (v. 17).

Here we discover that God's plan of salvation includes provision for the one whose sense of sin is such that he can see no possible way for God to justly forgive his sins. The mind clearly perceives the ruin wrought by rebellion against God's law, and realizes the baseness of the mode of living which brought about such results; it was stubborn violation of Infinite Love. The logical end of such high crime is seen to be nothing short of death. The clear-minded, sensitive sinner is broken-hearted as he views his soul's ruin. But at this very point the child

of God may persuade the transgressor to yield his heart to the mercy of God, even when argument cannot convince the mind. "A broken and a contrite heart" God will not reject. The psalmist here perceives the same measureless mercy of God which Jesus Christ declared when he said: "Him that cometh to me I will in no wise cast out" (John 6:37). Can it be true? Yes, "the sacrifices of God are a broken spirit." Then the soul may surely break out into singing:

"My sin—O, the bliss of the glorious thought!

My sin—not in part, but the whole—
Is nailed to his cross and I bear it no more.
Praise the Lord, praise the Lord. O my soul!"

There are three other points in this Psalm which must be considered in order to complete this study. The first one is

THE CRY OF THE BACKSLIDER.

"Restore unto me the joy of thy salvation" (v. 12).

How many souls who have drifted away from God have felt that these words of the psalmist express their heart-cry better than any sentence which they could frame. The joy of God in the heart of the believer—what a treasure! And then to think of allowing that joy to fade away. One does not purposely expel the light of God from the life, nor plunge deliberately into darkness. Some carelessness or indulgence brings a shadow upon the soul: lack of prayerfulness allows the shadows to deepen: soon the light is gone and joy has flown. Wise, indeed, is the heart that turns, in the moment of conscious loss of light and joy, to the God of all grace, and cries: "Restore unto me the joy of thy salvation."

From what the psalmist had said just before he uttered that cry, it would seem that the joy was closely related to the consciousness of

THE ABIDING PRESENCE OF THE DIVINE HELPER.

"Take not thy Holy Spirit from me" (v. 11). Here, then, is the second point. Nor ought anyone to be content to live less than a victorious spiritual life, with such constant companionship. And as a matter of fact, it is the presence of the Holy Spirit—the personal presence of God—that assures the soul of pardon and purity; that inspires

joy in the heart of the returned wanderer; that exerts power upon the sinful and erring, through human lives redeemed from sin.

We are reminded of what St. Paul said to the Romans: "The Spirit himself beareth witness with our spirit, that we are children of God" (Romans 8:16). And that word of Jesus makes the fact of that fellowship of the Divine One most certain, when he says: "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you: my peace I give unto you: not as the world giveth, give I unto you" (John 14:26, 27).

In harmony with the sentiment of the psalmist, we may appropriate the beautiful words of Samuel Longfellow, and sing:

"Holy Spirit, power divine!
Fill and nerve this will of mine;
By thee may I strongly live,
Bravely bear and nobly strive.

"Holy Spirit, right divine!
King within my conscience reign;
Be my law, and I shall be
Firmly bound, forever free."

The last point which we will notice in this study is perhaps, the most wonderful. We are told by the psalmist that

SUCH A LIFE WILL SATISFY GOD.

"Then shalt thou be pleased with the sacrifices of righteousness, with burnt offerings and whole burnt offering: then shall they offer bullocks upon thine altar" (v. 19).

The three things which the psalmist mentions in this last verse represent the three facts which God has emphasized throughout his holy Word, as being necessary to enjoy fellowship with him; and they are the three great elements which we have discovered in the study of this Psalm. "The sacrifices of righteousness" speak of pardon; "whole burnt offering" carries the idea of purity; and "bullocks" represent strength or power. Of course the loving heavenly Father will be satisfied with his children, when they heed his instructions and walk in his way. "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people" (Jer. 31:33).

St. Paul is teaching this very truth when,

writing to the Corinthians, he reminds them that God has promised divine strength and honor to his obedient children, "even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty. Having therefore these promises beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 6:16; 7:1).

Enoch's life was, doubtless, an ordinary, everyday experience with his fellowmen, for no action of his is preserved in sacred history. But his heart was so fully given to God that his life is recorded as a walk with God. And the writer of the Epistle to the Hebrews tells us that "before his translation he hath had witness borne to him that he had been well-pleasing unto God" (Heb. 11:5).

Abraham and Moses were on friendly and speaking terms with God, even to such an intimate degree that Jehovah confided to them some of his future plans. St. Paul and St. John tell us that this friendship is extended to all mankind, for there is "no condemnation to them that are in Christ Jesus" (Rom. 8:1). "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin" (1 John 1:7).

The psalmist speaks the language of sin-burdened man everywhere. And he also shows the invariable dealings of God with the truly penitent sinner and the seeking child of the Kingdom. The message of this psalm is one with the message of the New Testament; it is God's message of mercy and life to men today. Would that many might be constrained to say:

"I'll give my heart to Jesus,
'Tis all the gift he'll prize;
A broken and a contrite heart
I'm sure he'll not despise.

"O, take my heart, dear Savior,
And make it wholly thine,
That 'mid the jewels in thy crown
Forever it may shine."

Constructive Scholarship vs. Destructive Criticism.

Bishop H. M. DuBose.

IV. THE FUNCTIONS OF ARCHÆOLOGY.

WHAT geology is to the earth and its ancient and completed organisms, archæology is to history and its finished civilizations. As geology has gone down through the rock strata of the earth's crust; gathered and assorted the fossils of plants and animals, drawing from their aspects and relations those conclusions which have been formed into a *history* of the pre-historic earth; so archæology has gone down through the strata of every degree of ancient civilization, represented in the contents of caves, the ruins of cities, temples, cultic heaps, and in the bones and funerary relics of tombs; gathered the fossils, so to speak, of these dead civilizations, and so assorted and related them as to form a coherent and reliable record, reaching back through otherwise unaneled ages of time.

One can easily believe in the divinity and inspired uses of archæology, when one thinks of the providential manner in which the remains and evidences of the most ancient civilizations have been preserved until such time as their retrieving would count for most. We are skeptical concerning that which, up to this time, has been presented

concerning the paleontology of anciently inhabited caves, and the habits and habitats of so-called troglodyte man; but it seems certain that, at a very remote time, large sections of the human race dwelt in caves; a fortunate circumstance, which preserved to us specimens of their rude domestic arts, and of the ruder drawings which they left upon the slaty surfaces of their cave walls. But a higher and more certain evidence than that which comes from the caves is furnished us by the Cliff Dwellers, whose habitations describe an undoubted antiquity, and which have been preserved to us by the obduracy of the caverned rocks of the mountains. But the truly challenging examples of providence in archæology are found in the remains of those greatest and most ancient civilizations of the now known past, Babylon, Assyria, Egypt, and Palestine, the lands of the Bible and its peoples. In the *steppes* of Arabia, in the valleys of Elim, in the uplands of Armenia, or even below the deeper alluvium of Mesopotamia, there may be found some day signs of an older civilization than that of Sumeria and Babylon (the Bible hints at a pre-Babel habitat of civilized peoples); and doubtless there was an older patriarchal community, or group of communi-

ties, lying back of Sumeria (Shinar), and one possessed of a primitive monotheistic faith and of a definite enlightenment; but we have no archæological relics derived from such an age. Back of Babylon is Sumeria; but back of Sumeria is nothing except the record of Genesis from the creation of man to the confusion of tongues. Some day it may be that archæology will bring a testimony to the truth of that earliest Genesis record.

Nature imposed upon the people of Babylon and Assyria the necessity of building their temples, palaces and the walls of their cities of bricks made of clay, seasoned in the sun, or but slightly hardened with fire. When, in the course of time and the visitation of calamity, these walls and buildings were overthrown, the bricks, under the weather, melted into a thick and impervious cast, enwrapping libraries of tablets, statues, monuments and manifold other relics of their builders. Over this covering the winds of ages have drifted mountains of sand and silt, so that the ruins have taken on the appearance of natural hills in the midst of the desert landscape. From the heaps of Baby-

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BEACON LIGHTS OF FAITH. (Continued from page 3)

the age of *thirteen*, and in the year 1717 received his degree of B.A., a fact most unusual—graduating from college scarcely fifteen years of age, and winning this honor in one year. One of two things is certain: either the requirements for graduation then were not equal to the average high school now, or else this lad was a genius to be able to cover the course in such a short time.

His scholarship was well established and recognized, as he was appointed as a teacher in his *alma mater* at the age of twenty; a position he filled with distinguished success. One year before he became a professor at Yale he was licensed to preach, and for four years he was both teacher and preacher. In the year 1726 he was invited to become a colleague with his maternal grandfather, Rev. Mr. Stoddard, in a church at Northampton, Conn. In this pulpit he remained for twenty-three years, and was the outstanding preacher of New England. He became a man of one purpose—a messenger to lost men. All his studies in metaphysics and deep problems of theology had but one objective—the awakening of men in sin. So terrific were his messages to the lost and impenitent, that great fear fell upon his congregations. One sermon that made an impression on his hearers from which they never recovered was: "Sinners in the hands of an Angry God." It was said that strong men quaked with fear, and some almost lost their reason; others literally held to the pews as if to save themselves from slipping into hell.

In the year 1734, the spiritual awakening began to make an appearance in his own congregation, and slowly gathered momentum until it swept over all bounds in 1740-41. In this noted revival, many hundreds were converted in Northampton. Edwards wrote about this revival, which was his first literary contribution to the religious press. This was the title: "A faithful narrative of the surprising work of God in the conversion of hundreds of souls in Northampton." His name from this time became a household word in all the religious circles of America.

Yet the aftermath of this unusual visitation of God's power seems to have been what is often observed at the present time: indifference, backslidings, and grosser sins. Also, it is significant to note that the leaders, or governing members of this congregation were not especially influenced by the "revival." Very soon a serious breach developed between the pastor and his official board. This was brought about by two things: first, the pastor forbid with great vehemence, the unconverted and worldly approaching the communion table; this aroused much indignation among the wealthy and social elite of the church. He wrote a work entitled, "Conditions for those who take Communion."

He had lost favor with many previous to this by his bitter denunciation of obscene literature being circulated among the people. All of which brings out clearly, that there are certain groups in every congregation who will not pay the price for genuine holiness of heart. That part of the Northampton church who protested against Jonathan Edwards, and did not cease the agitation until they accomplished their desire—the dismissal of the pastor—are the ones who took no part in the revival which he had been the means of bringing to the city. This rupture occurred in 1750, nine years after the greatest revival that ever visited New England. The schism began to brew shortly after the manifestation of divine power among the people; which is the best evidence that the work he wrought was genuine. There are churches by the score that are never molested by satanic combinations; the people and pastor go on and on, in perfect harmony, but when things begin to happen, the forces of darkness are always aroused.

After Jonathan Edwards was dismissed from his church he became a missionary to the Indians of Massachusetts. While working among them, he lived at Stockbridge, and having more leisure than before, devoted much time to writing. The two books he published at this time placed him among the foremost metaphysicians and deep reasoners of that, or any other century. One was the "Freedom of the Will"; the other one, on "Original Sin." In the year 1757, he was chosen president of Princeton College and assumed the responsibilities of this position in January, 1758. But two months later, he was stricken with smallpox, and died March 22, of that year, serving as president of this old institution scarcely three months.

Scholars of all creeds regard Jonathan Edwards as a master of dogmatic theology. One noted preacher and writer says of him: "He ranks as one of the brightest luminaries of the Christian Church, not excluding any country, or any age, since the days of the Apostles." His pronounced characteristics, besides that of his evangelistic fervor, were depths and comprehensiveness in arguments. It is said that his treatise of theological issues—many of them—have never been answered. The age of religious polemics has passed, and it may, or may not be, a blessing; but if the times called for it, such as the days when this man lived, no books of religious controversy would be more popular than his, whether for or against them.

He wrote on various religious themes, such as "Religious Affections," "History of Redemption," "Qualifications for Communion," "The End for which God Created the World," and "The True Value of Christian Virtue." His complete works have been published in ten volumes. Edwards was known as a severe reasoner, and profound writer on metaphysical themes; but the man cannot be justly estimated for his true worth by these things alone. He exerted a profound influence on his age in other respects; his unusual powers of mind, and his ability as a preacher, gained for him a reputation, world-wide; but those who were closely in touch with him, as he lived in life's relationships, loved him devotedly. He was the embodiment of humility and modesty, exemplifying the Christian virtues he preached to others, rare spiritual graces, mingled with rich mental gifts. The Bible was the man of his counsel, and was free from all bigotry and intellectual conceit; he was scholar enough to be humble.

When we view the man, born as he was, in an obscure village, in a thinly settled country, surrounded by vast forests, out of touch with centers of learning, graduating from a college scarcely equal to a present-day academy, living daily under the strain of a profession, from such an origin forging to the front as an international character, it is evident that he was a rare genius. With all these hindrances he became proficient in classic and Hebrew literature, physics, mathematics, mental philosophy, history, chronology, and ethics.

One of his greatest books was written in a little over four months, during which time he preached twice each Sabbath, and twice to the Indians, through an interpreter, and met classes each week of children belonging to both Indian tribes. Long before he was known as a writer, his fame as a preacher had gone to every English-speaking country in the world. He made no claims, nor did his friends, at pulpit eloquence; but there was a stamp of genuineness, pouring forth every energy of the soul, until his hearers forgot all about style and pulpit mannerisms; they were gripped from the opening sentence to the benediction by a mighty message in which the Spirit of God was imparted. His sermons were the literal dynamics of heaven; but there was a great man back of his message. The human element is, after all, the last analysis of success, if the human is surcharged with the divine. He seemed

always conscious of the presence of God and caused his hearers to feel the same way. His knowledge of human nature, based upon his knowledge of the word of God, and skilled in mental philosophy, and a rich experience of grace, gave him access to the consciences of men that was almost uncanny.

A writer speaking of his preaching, says: "He laid out his strength in the application, speaking to the consciences of his hearers, applying to different characters the important ideas of the sermon, and closing with a solemn and earnest appeal to every feeling and principle of human nature. He counseled, exhorted, warned, expostulated, as if he was determined not to stop without convincing and persuading every man."

Jonathan Edwards was a great pastor; although his visitations were confined to the sick and afflicted, he had a very personal knowledge of his flock and their needs. Evidence of his pastoral oversight was that, in special revival seasons, the multitudes thronged him to unburden their sinful hearts. There is some conjecture as to his church affiliation; he was supposed to be a Presbyterian; but he was bigger than any church or creed; he belonged to the Church of Jesus Christ, and contended for nothing but the truth of God, as he understood it. Jonathan Edwards would have found fellowship in what is known today as the International Holiness Associations, and he rigidly sought, claimed, and preached holy living as paramount above all creeds.

There are two graves in the Princeton University cemetery—near each other; one is the grave of Jonathan Edwards—a name honored and loved. The other one is the grave of his grandson—the most dishonored name in American history—Aaron Burr. Burr inherited all the genius of mind and personality of his illustrious grandsire; but when a young man he came to the parting of the ways, and rejected the Christ who had been so gloriously exalted by Jonathan Edwards. Writers of history, and the generations following the two men may easily judge which one chose the better way.

O'KEAN, ARKANSAS.

Our District Assembly has just closed; God gave us a great time. A large delegation was present and a wonderful spirit prevailed throughout the entire Assembly. Dr. R. T. Williams in his efficient manner presided; his messages blessed the people and some found the Lord either in justification or sanctification, and many shouts of victory were heard. We believe it was one of the very best Assemblies ever known to the Missouri District. All the old debts were paid and everything came out in good condition.

I have just closed my fourth year as District Superintendent of this district, and while they have been years of real labor I can say they were four of the best years of my life. There were hills to climb and battles to fight, yet we thank God for the privilege of serving him in this capacity. He has given me a greater vision of the world's need along spiritual lines, and I believe I have a greater passion for souls than ever before. During this time the Lord helped me to organize twenty-three new churches, with an average of twenty-five members; and most every one has bought property and are moving on up the way for God and are pushing holiness. This we were able to do by the help of the Lord with less than one thousand dollars "Home Mission" money. We feel that we should say, much of this was accomplished as a result of the co-operation of the dear pastors, evangelists, and the self-sacrificing lay members of the district. They are surely a loyal people.

Rev. J. A. Williams was elected District Superintendent for the coming year, and we are glad to commend him to the love and confidence of the Missouri District. He is a good preacher, a fine spirited man and, best of all, in possession of an experience of old-time religion. Let us pray for him and co-operate with him and make this the very best year in the history of the District.

I have entered the evangelistic field again; this is the work that has a great place in my heart and life, and I am real happy to be thus engaged again. I am now in a meeting at O'Kean, Ark. We are having fine crowds, and good interest is manifested. There were a number of seekers last night; we are expecting great things of the Lord. I go from here to Lodi, Mo., for a campaign, then to visit my family in Bethany, Okla., for a few days. I am ready to go anywhere the Lord shall call me. Anyone desiring my service may reach me at my home address, Bethany, Okla. I covet the prayers of all who shall read this report.

E. C. Dees.

REPORTS FROM SOUL WINNERS

THE LOUISVILLE CONFERENCE.

Rev. C. K. Dickey, D.D.

The Eighty-First Session of the Louisville Annual Conference met in Greenville, Ky., Sept. 29, Bishop Dickey, presiding. After singing led by Rev. A. D. Litchfield, prayer and Scripture reading by the Bishop, he addressed the conference in well chosen words on "Helping God."

Various connectional brethren represented the various interests of the Church. Other visitors also addressed the conference.

Revs. J. M. Woolridge and J. S. Mitchell died during the year. A suitable memoir was read for each of them at the Saturday morning session of the conference. Revs. E. M. Keelor, W. R. Wagoner, G. W. Panburn, S. L. C. Coward, W. O. Rickard, J. O. Smithson were superannuated. This makes twenty retired ministers in our conference.

Only two were admitted into full connection, E. O. Cole and C. E. Perkins. Four were ordained deacons Sunday morning after the great Gospel sermon preached by Bishop Dickey. The old-time shout was heard at the close of the service.

Rev. T. L. Hulse retires from the double duty of pastor and Editor of *The Central Methodist* to devote his entire time to the paper and as Director of the special missionary campaign to assist the brethren and their charges in raising the conference quota of one million dollars required and needed to keep our missionaries in the field. Two new presiding elders were appointed: Rev. Leonidas Robinson, to the Bowling Green District, and Rev. J. B. Adams to Henderson District. Rev. H. T. Reed, who spent a number of years as missionary to China, and who has been doing Red Cross work in the United States, was granted a location at his own request.

The next session of the conference will be held in the \$210,000 Crescent Hill Church, Louisville, Ky. This is the first time the conference has gone to Louisville for twelve years. The conference has seven districts, 177 pastoral charges, 557 societies, 551 church buildings, 158 local preachers, 64,097 members, baptized 2,365 adults and 398 infants. There are 157 Epworth Leagues, 5,106 members, 426 Sunday Schools, 3,705 officers and teachers, 42,050 scholars.

Mrs. W. J. Piggott read the report of the Woman's Missionary Society. We have 267 societies, with 6,374 members, who raised \$60,490 for all purposes the past year. The Bishop called attention to the great work our women are doing.

Rev. L. E. Todd addressed the conference, saying that we had paid \$360,000 of our quota, this year reporting \$13,137 paid.

Dr. W. E. Arnold, Educational Secretary for the Kentucky-Louisville Conference Christian Education Movement, stated that a plan would be laid to raise one million dollars additional funds to adequately equip and maintain our three educational institutions located at Russellville, Ky., Columbia, and Winchester, Ky., which are jointly owned now by the two conferences.

The presence of Mrs. James E. Dickey, wife of the Bishop, was a blessing to the conference. Appropriate resolutions were unanimously adopted by the conference requesting the college of Bishops to return our bishop another year. Bishop Dickey gave universal satisfaction in his presidency of the conference. On the whole the appointments were as satisfactory as it was humanly possible to make them. One of the best sessions in the history of the Louisville Conference has gone to record.

OLD-TIME REVIVAL TENT MEETING, CATEECHEE, S. C.

After conducting a meeting with Rev. Arthur Vest, pastor of the Wesleyan Methodist Church at West Durham, N. C., where the Holy Ghost was mighty on the scene in convicting, converting and sanctifying power, and blessing on the saints till they shouted and cried for joy, I came to Catechee, S. C., a village about five miles from Central, S. C. The tent was already erected and the meeting had been started by the faithful pastor, Bro. Kendrick, and his co-laborers in the ministry. W. B. Correll, President of the South Carolina Conference, preached for him a few times including Sunday and Monday nights before we arrived.

My wife arrived on Tuesday and we went into the battle to bring the gospel in word and song to precious, never-dying souls. We found a good crowd awaiting to hear God's message. Praise God for the people of that community who came in wagon loads, truck loads, buggies, automobiles, and on foot. For miles around people came to the tent meeting, where a soul-feasting table was spread for saint and sinner. It was one of the best and deepest tent meetings I have been in for years.

It would be hard for me to try to tell how many sought or found the Lord at the altar, front seats or in their homes. Some got saved, some reclaimed and others were sanctified in the old-fashioned way. Real conviction settled on the people till they came to the altar crying. One night among the many seekers was the wife of the Principal of the school. She came under Holy Ghost conviction and cried and prayed her way through and praised God for salvation, the kind her mother had, and that she was going to meet her dear mother in heaven. When she told her husband what God had done he got under conviction and prayed all night; but he didn't get through until he humbled himself at an altar of prayer.

The boys and girls and young people sought the Lord, and prayed their way through. One boy about eleven years old came to the front seat under awful conviction and such desperate praying, confessing and crying to God I never witnessed. He prayed through and got gloriously saved. Some of the students from Central College prayed through to real victory, either getting reclaimed or sanctified, and two of the teachers sought and found real deliverance. One of them who got through about midnight testified and sang in chapel the next morning, and the glory fell and God's manifested presence came till they ran up and down in the chapel and praised God and shouted for joy. Praise God for the faithful, consecrated, Spirit-filled pastor and for the saints who had fasted and prayed so earnestly for precious souls and the work of the Lord in that place. Let us keep bottling up prayers and putting them on the shelf of faith till in God's own good time he uses the opportune time to pour them out in the conviction and salvation of our loved ones, relatives, neighbors and friends.

Evangelist Rufus H. Gleason.

TEMPLE, TEXAS.

It affords me the greatest of pleasure to pass the facts on to those who may be interested in regard to what God is doing through his servant, Evangelist A. E. Davis. What I am saying is not what I think may be possible, but what I know is being done by the Holy Ghost through this man of God. Brother Davis has just closed a four-weeks' revival and Gospel of healing campaign in Temple, Texas, in which the First Evangelical Church co-operated, of which I am the pastor.

I have been pastor of five churches and have had a number of revivals conducted for these places, but I can truly say that I never have had a revival that was in such a true sense a revival of a Church with an ingathering of souls as this one conducted by Bro. Davis. Old feelings, unlike Christ, were buried, I believe, forever; a large number have quit their filthy habits; many were filled with the Holy Ghost and a goodly number have been added to the church. Any one who wants to see a good old-fashioned, Holy Ghost revival, will be more than pleased with the services of this evangelist.

Evangelist Davis lifts up Christ in all his loveliness and beauty in a way that melts the sinner's heart; on the other hand, he takes the stand of a veritable Nathan against sin, and fearlessly points out the same, regardless in whom it is found. His messages are freighted with unction and they drive old-time conviction home to the heart which results in real and glorious conversions where the shine of heaven is seen radiating from the faces of blood-washed souls with a known salvation.

He also honors the Lord by obeying his Word in praying for the sick and suffering in body; and in turn God honors his faith according to the Scriptures. Right here in Temple, God has raised up some mighty testimonies of his present-day healing power that both saint and sinner have had to subscribe to, and glorify God.

Albert C. Lane.

ARKANSAS DISTRICT ASSEMBLY.

The Church of the Nazarene has just closed the best Annual Assembly ever held since the work began here. General Superintendent Roy T. Williams was certainly at his best, although he has had a strenuous fall's work. His sermons were of the highest type, his lectures to the preachers were becoming the dignity of his office, and his Christy spirit in presiding over the deliberations of the Assembly was highly appreciated.

Although at the last minute the place of the meeting of the Assembly was changed, it was royally entertained, and so far as the writer knows there was no complaint. Rev. L. Lee Gaines and his people endeared themselves to our people. Dr. Borders and his splendid people did their part in rendering assistance.

The reports of the pastors showed much hard work, but that God was with them, and not one word of complaint came from them. They are a loyal set of fellows, and to know them is to love them. Many revivals had been held during the year, and many had been converted and sanctified wholly at their altars. The spirit of the Assembly is wonderful; and during the whole session there was that holy aroma that is characteristic of holy people. While there had been a wholesale cutting of the church rolls, the reports showed there had been added 381 to the rolls; five dedications, five new buildings, two new churches, and a general advance in nearly all lines. Certainly Arkansas holds within its bounds some fine opportunities. But none need come who are looking for a soft snap, for it isn't here.

One of the new features of this Assembly was the presence of two Home Missionaries. Mrs. Mathews and Mrs. Warren, who have been doing this kind of work among the mountain people. I suppose these are the first Home Missionaries many of our people ever saw. It was captivating and heart touching to hear them tell of their call to this work and how God had blessed them. They are badly in need of funds to help them with the people in the mountains.

The committee work was easier and more quickly done this session than we have ever known before. To boil it down, God is with us and is making things easier. A goodly number were received by transfer, and twelve were ordained on the last Sunday. This

is the biggest class for ordination this Assembly has had in a long time.

In the matter of attendance, it was the greatest, there being 151 here to vote on the District Superintendent which usually is the test of the strength of the Assembly. District Superintendent John W. Oliver, was re-elected on the first ballot. His work on this District bespeaks the character and strength of the man. He is always at his post of duty; does everything he is asked to do by his people, and never "spits back" at those who disagree with him. He is as loyal to the church and all her interests as one can be. He has one of the best plans for evangelizing this District of any we have ever seen, and we are going to stand by him and help him work it out, for he cannot do it all by himself.

Mrs. Anna Oliver, who has served the District so efficiently the past several years as Secretary-Treasurer, was nominated from the floor and re-elected by a unanimous vote. She is one of God's noblewomen. No one will ever know the sacrifice this woman makes to be the help to this District that she so much desires to be.

Rev. T. P. Roberts and wife, Dr. Benton, A. T. McAnally, A. J. Vallery, Ed. Gallop, and one of his members from Springfield, Ill., Dr. J. B. Chapman, A. K. Bracken, and probably others we do not now remember, were visitors at the Assembly, and were all well pleased with the outlook.

The District Camp Meeting had a splendid report. At the last meeting conducted by Revs. John Fleming and H. N. Dickerson, Prof. Sutton and wife, four hundred and ten people knelt at the altar for either reclamation, pardon and purity. The Camp Meeting Board was voted the privilege to close the deal for a permanent camp grounds, and have already selected one of the most beautiful sites to be found in this section and have given the District Superintendent authority to close the deal. It will take a little work to get things in good shape by the coming camp meeting, July 28 to August 7, but by all working together it can be done. God is with us and the thing must go. Revs. John and Bona Fleming and Prof. C. C. Rinebarger are the engaged workers for the coming camp. Begin now to make your arrangements to camp; we will have plenty of shade, water and other conveniences.

The place of the holding of the next Assembly was left in the hands of the District Advisory Board, but the chances are it will be located at the permanent camp grounds where our people can have all the advantages and conveniences for a meeting like this. In fact, it seemed to be the feeling of the members of the Assembly that it should be located at this place.

Dr. Chas. Babcock has promised our District Superintendent a three-weeks' meeting in April. That will be a good thing with which to start the revival work off. We do not know just what the Superintendent's plans are, but know he will have something really worthwhile in connection with his campaign; and have things moving in a short time.

Speaking of Brother Oliver, it might be said that he has been left to fight his own battles, except Uncle Buddie came down twice and gave him a lift, since he has had the District. But still he is buoyant and never sees the storm cloud, nor looks on the dark side; never grumbles at or with his people about anything, and doesn't seem to know what it is to give up. God bless him. A man who will put his own money into a work like this, and then borrow money to stay on the field, is worthy the confidence of his people, and all lovers of Bible holiness.

Thus comes to a close the best Assembly we have attended in a long time. Now for the work. Let's all get down to hard work, and by the grace of God, make it go. Get those 1200 subscriptions to *The Herald of Holiness* by Nov. 21, and as many more as you can.

D. C. Reynolds, Reporter.

What about a revival in your community? Get a hundred or more copies of the Special Revival Issue of *THE HERALD* and scatter about your community. \$2.00 per hundred; \$5.00 for three hundred.

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Is the title of a wonderfully interesting booklet giving the experience of a "popular" minister, who, because of a seemingly thriving condition in his church, was satisfied and at ease in Zion. But while the minister was in a sort of half-forgotten state he had a vision which showed him that he was self-centered and unsaved. He had once prayed to be saved from hell; but now he prayed to be saved from self, and he held on until the refining fire came down and went through his heart. There is also given in this booklet the experience of two other ministers of the Gospel, which is worth the price of 10c per copy. You have never read anything like it. Send and get a copy for yourself, and we believe you will want to circulate it. \$1.00 per dozen, postpaid.

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Rev. Bud Robinson	Rev. G. W. Tidout, D.D.
Bishop H. M. Duhose	

(Continued from page 1)

Louisville, then stationed at Harrodsburg. He stayed with Brother Bruce and myself in our boarding house, was a charming Christian gentleman and a brilliant preacher. I called in my prayer meeting and my Sunday night services and greatly enjoyed working with these Baptist brethren.

The second year Brother Bruce had Rev. Tom Hale. He also was a graduate of the Baptist Seminary at Louisville and at the time was stationed in Danville. He was a most interesting young preacher, a charming personality. I fell dead in love with him and came very near being a little jealous of his wonderful popularity in Stanford during his stay with us. He held a gracious revival. I worked with them faithfully; quite a number of the converts joined the Methodist Church. It was through Hale's influence that I located and went to Vanderbilt University. Years afterward, both in a worked-down condition, were spending sometime in the Battle Creek Sanitarium. I did not know he was there. One night I heard some one moaning in distress, and found to my surprise it was my old friend, Rev. Thomas Hale. I found him critically ill, called up a doctor and we ministered to him. He has told me since that he believed he would have died if I hadn't found him and gotten help to him. I think I love Brother Hale just as devotedly as I could if he were a Methodist preacher. For many years, he has been connected with the Baptist Theological Seminary in Louisville. Our friendship has been very delightful to me.

While all of my membership belonged to the church in Stanford, there was a large number of our members that lived in a community around Hubble, a village some six or eight miles out from Stanford, and once a month I went out and preached Saturday evening, Sunday morning and evening at Bright's Schoolhouse. Rev. Julius Wright helped me in a very gracious revival out there; a church was organized, now called McKendree Church, and has been developed into a station.

I must not undertake to write down here a great throng of thoughts that come crowding in upon me. It would take up entirely too much space. I believe, however, I will give another chapter to the two years that I spent at Stanford.

(Continued)

AN OPEN LETTER TO A YOUNG PREACHER.

No. X.

My Dear Young Brother:—



HE preacher of the gospel should guard carefully against arousing prejudice against himself which can be avoided without any compromise of principle or character. For instance, the gospel preacher must be careful against developing in himself political prejudices that creep into and voice themselves in his sermons in a way that will cut himself off from persons of political principles or prejudices the opposite of his own.

Our great message is one of salvation and it is to all the people, and we should be cautious to avoid giving offence which will estrange individuals or a class of individuals from us so we cannot be the messenger of the Lord to them with any probability of rendering them benefit.

The preacher, while he must be a man among men, ought to try to live at an altitude above the prejudices that separate men into groups which war against each other, and in this way like the Apostle Paul, he may be "all things to all men, that by all means he may win some." It is unfortunate for the preacher to identify himself with any party, group, or class so that he separates himself from other parties, groups or classes, and in this way limits the sphere of his influence and makes himself offensive, rather than the Lord's messenger and a spiritual helper to people of all parties, groups and classes.

It is a fine thing if a man can live and move in an atmosphere of love and fellowship for all men, educated and illiterate, rich and poor, good and bad, of various political opinions and prejudices, so that all classes look upon him as separate from, and living above, the division walls that separate men into groups that strive against each other, so that all the people may look upon him as a man of God and a lover of mankind, to whom any, and all, may go in times of distress for counsel, sympathy, and spiritual help and guidance.

I am sure that you will not misunderstand me, and think I am suggesting that the preacher must not be a live man with deep interest in the welfare of his fellowbeings here as well as hereafter, and that he is not to take a lively interest in legislation, education, social uplift, the proper adjustment between labor and capital and everything that makes for peace, happiness and progress among his fellowbeings; but he must not become a "class" man. He must not shut himself off from the people of all classes. He must live a life of such consecration, faith and good will that all people may claim him as a minister of the grace of God, as a friend in time of trouble, and as a spiritual guide when their weary souls are longing for the rest which Christ alone can give.

I do not believe that there is anything so important, so absolutely necessary, and so valuable to city, town or community, as a God-called, Spirit-cleansed minister of the gospel who has an implicit faith in God, his word, his Son, the presence and work of the Holy Ghost, and his heart aflame with unselfish love for his fellowbeings; who cannot be satisfied with anything less than winning souls for Christ, whose whole mind and heart are aflame with a desire to bring the church into full consecration, purity of heart and close communion with Christ, and to bring the unregenerated into repentance and saving faith.

As you saturate yourself with the Holy Scriptures, keep an acute and attentive ear to the whisperings of the Holy Ghost. The

Lord can teach you far above anything you can ever receive from any man. I do hope you will not be satisfied to be ordinary, but you will endeavor to be above the average in searching the Scriptures, the time you give to prayer, in the careful preparation of your pulpit messages, in your sympathy to, and for, the poor, the neglected, and that mass of humanity that so much needs a true minister of the gospel to lead them out of the jungles of sin, ignorance and poverty into the wide spiritual world of salvation, thrift, comfort, and mental development. May the Lord graciously guide and bless you.

I must close now with the promise of a series of letters next year. I shall be glad to hear from you occasionally, and to know how you are getting on with your work.

Faithfully, your brother,

H. C. MORRISON.

A Valuable Addition to The Herald Force.



We have been fortunate in adding Rev. Z. T. Johnson to the working force in the office of THE PENTECOSTAL HERALD. Brother Johnson, for the present, will be Circulation Manager for THE HERALD, and will have under his direction an efficient office force to give careful and

strict attention to the entire matter of the circulation of THE PENTECOSTAL HERALD. We bespeak for him the confidence, prayers and assistance of the entire HERALD family. Bro. Johnson desires to place THE HERALD in many new homes. Write to him for sample papers. Give him the names of persons who would be likely to subscribe for the paper. Call his attention to any changes you wish in your address or any irregularities in receiving your paper. He will be delighted to look after your interest and help in every way to bring the work of THE HERALD into a larger life of usefulness.

Your brother,

H. C. MORRISON.

Dr. Culpepper Coming to Louisville.

We are very glad to see that Rev. J. W. Weldon, pastor of Temple Methodist Church, has secured Rev. Burke Culpepper, D.D., for a revival meeting in his church, beginning November 7. Evangelist Culpepper is one of the most interesting preachers in all the South. He hews to the line, draws the people and many are converted under his ministry. We trust that Louisville will give him a good hearing; not only the members of Brother Weldon's church, but the Methodist people of the city, as far as possible, should rally to these meetings and make it a gracious success.

Dr. Culpepper has just closed one of the greatest revivals in the history of Glasgow, Ky. One of the large barns was converted into an auditorium and was packed with eager listeners. Many souls were converted and quite a large number united with the various churches. We hope to see a large attendance and a great revival at Temple Methodist Church, 6th and Broadway. Bro. Weldon, pastor of this church, is one of the most earnest and successful gospel preachers in Louisville, and Dr. Culpepper will find him a splendid pastor with whom to labor.

H. C. M.

Would you give two cents to help save a soul? That is all a copy of the Special Revival Issue of THE HERALD will cost. Yet it might win a soul to Christ. Why not try it? \$2.00 per hundred.

CONSTRUCTIVE SCHOLARSHIP vs. DESTRUCTIVE CRITICISM.

(Continued from page 5)

lonia and Nineveh the most surprising recoveries have been made, by which we have been given not only an understanding of those pristine civilizations, but from which we have been able to construct a detailed history of their dynasties, wars and civic achievements; as also to determine the extent to which they have influenced and affected the nations and civilizations about them.

Archæology, which has been supported too often in a haphazard and niggardly way, has undertaken the task of administering on these treasures and bequests of antiquity; but the task is hardly more than begun. Even in Babylon, the best worked field of archæology, but a moiety has been accomplished. The results of the late world war put Mesopotamia under the care of a great Christian power, and one which has been foremost in the prosecution of archæological enterprises. What may we not expect from this fortunate issue of history?

It does not come within the scope of this paper to assess the results of archæology; that will be done to the largest possible extent in our next paper. But it may be remarked here that very many lacunæ exist in the records of Sumerian, Babylonian and Assyrian history which there is good hope of seeing bridged by future archæological discoveries. There are yet mounds and ruined ziggurats to be dugged into and explored. The day of archæology will soon be on anew in these fields.

In Egypt the conditions of buildings were different from those in Babylon; but they tended to the same end. Many a mud wall in the land of the Pharaohs, in falling, covered precious memorials, to await the spade of the archæologist; and never more fortunately than at Tel-el-Amarna, in Middle Egypt, where, in 1888, were uncovered more than four hundred clay tablets which carry writings dating back to the fourteenth century B. C. Many an Egyptian sand heap has kept its cache of papyrus and demotic writing for the time of restitution. But Egypt's great contribution to archæology, other than through the tablets of Amen, has been through the media of its hieroglyphic monoliths, its stone pyramids, its pillared temples and the rock-vaulted tombs of its Kings. In Egypt, God wrought ten signs in the days of his power for the deliverance of his people from the bondage of Pharaoh; but reserved Egypt itself as an eleventh sign, to be given before the modern world in the deliverance of his written Word from the bondage of destructive criticism.

A little exploited, but tremendously significant, field for archæology is the theater of ancient Hittite power in Asia Minor and the northern reaches of Syria. That an empire of magnitude and high attainments in civilization coeval with Babylon, existed in those regions was long ago suspected, and is now an established fact. The Hittite Monuments have not yet been deciphered, nor the limits of Hittite territory determined; but it is confidently believed that archæology will one day be able to bring from the land of the Hittites an addition to our knowledge of antiquity which will both enrich our thought and strengthen our faith in the Word of revelation.

A little explored land of the ancient Orient which is rich in promise for archæology is the Sinaitic Peninsula. For one, I marvel that it has so little engaged the attention of excavators. However, enough has been discovered and suggested concerning it to indicate that, next to Palestine itself, no land is likely to tell us so much of that which we desire to know concerning Bible antiquity and especially concerning Moses and the historicity of the legislation of the Penta-

teuch. For long, I have been persuaded that Midian and Kadesh in the time of Moses were scenes of culture and possessed of cultic shrines, where the ritual expressed, or appropriated, the faith of Hebrew monotheism. Nothing less than this can satisfactorily account for the sojourn of Moses there during the second forty years of his life. The evidence of this in retrievable form almost certainly awaits the coming of the pick and the spade.

But it is in Palestine that archæology has its supreme call in the interest of Bible truth and knowledge; and, therefore, the call over all. Much has been done in the uncovering of ancient sites in the home of the Bible; but less than has been done in either Babylonia or Egypt; less than in Nineveh. Considering how great a return for the Bible has been given to archæology in its work in Palestine, one wonders at the slowness of Christians in supplying the means to push the work; and it may be said that constructive criticism, which is the hope of Bible science, waits on the promise of further excavations. I have already set forth in these papers the extent to which, since the close of the World War, the assessed results of archæology have turned the scale against Wellhausen pragmatism. When the knowledge of this fact shall have been widely disseminated, the effect upon the Christian world must be provocative of a tremendous response. Wherein, through many decades, arguments and counter critical showings have failed to arrest the headlong pragmatic rush, a few bushels of pottery, a few cabinets of cuneiform tablets and a diorite stele or two have routed the armies of the aliens. This is the book of the generation of archæology in the years of its going and testimony.

Considerable work has been done in developing the antiquities in and about the Holy City; where, as it would seem, Bible archæology should exercise its normal function and render its most logical service; but the student of Bible history will readily see that the archæology of Jerusalem is a matter of the yesterday of the Biblical age and records. Other cities, as Jericho, Hebron, Bethel; and Shechem, above all; with the ancient settlements of the Jewish highlands, the habitat of the charismatics, have the historical precedence. Jericho, Ta'anach, Megiddo, Beth-Shemesh, Gezer and a few other sites have actually been gone into, and with satisfactory results and lasting consequences. But the most important repository of Bible proof in all the world of the ancient Orient remains to be uncovered, the Hill of Balata-Sichem, the site of Schechem. One can think of it as no less than a special providence that, through a mistake in topography, this transcendent proof center of Bible archæology should have been kept untouched until the crucial time of the present, when its almost certain yield of patriarchal testimony will count for most in the scale of Old Testament criticism. Until a decade or so ago, it was considered to be a settled fact that the site of ancient Schechem was covered by the modern city of Noblus. The distinguished archæologist, Dr. Ernest Sellin, of the University of Berlin, has clearly demonstrated that this site is removed one and one-half miles from the modern Samaritan capital; and that it has remained in its original state of ruin, untouched of the archæologist's spade and unspoiled of its secrets by Arab or Samaritan. Its heaps, of about fifteen meters in height, and of one and one-half miles in circuit, represent the remains of four civilizations, viz.: the ancient Canaanitish; the Israelitish; the Grecian; and the Samaritan. Either of the first two of these holds the possibilities of a tremendously significant testimony. A proof of the residence there of Abraham or Jacob would be of incomparable value to Old Testament science; while memorials of the days of Joshua and the Conquest would be of all but equal significance. Even relics of the days of Jeroboam the

First would have bearing of the highest value on the criticism of the prophetic literature; and might prove the quietus of the Ephraimitic Judaic "source" controversy, thus striking directly at the "envelope" hypothesis of Pentateuchal history.

But perhaps, in a time to come, the highlands of Palestine, those uplifted shoulders and narrow plateaus of the Central Range, running from Lebanon to the Shephela and the Negeb, South of Hebron, will tell a consistently pleasing story of how the faith of Jehovah was preserved in its simplicity in those long sad years when idolatry beat its black tides throughout the valleys, from Dan to Beersheba. This is a region to which the archæologist has not hitherto been attracted. As from these hills, in the ancient times of Israel, the prophets burst with their messages and "burdens;" so perhaps in years of the evangel to be the seers of archæology, with beautiful feet upon the mountains, will come bringing fresh tidings of the verification of the divine Word.

From this summary, the reader will be able to see that the function of archæology is an all but divine one; and, as we have elsewhere made bold to say, a second revelation; a new Sinai of law giving; a new Sermon on the Mount. Its office is to conserve the records of the past; and to breathe into them the life of a real resurrection; endure them with a new and authoritative speech, and give to them a power to abide in judgment to the end. When we are told in the Book of Exodus that the hardening of Pharaoh's heart became the occasion to Jehovah of showing signs and wonders in the land, it is not that these signs were exhausted with the ten plagues, and the exit of the people by the gates of the opened seas; but it was also that, through uncounted centuries to be, these signs should rise out of the sand heaps of the Nile, stalk out of the vaults of tombs, cry from the pyramids, speak from the hieroglyphs and vociferate from the straw made bricks of the ruined treasure cities of Pithom, Raames and Memphis. "And now, O God of Israel, let thy word, I pray thee, be verified."

Rev. G. W. Ridout has a few open dates for camp meetings during the summer of 1927. Write him at Wilmore, Ky.

Dr. Ridout on "Fanaticism."

This pamphlet on Fanaticism is having a wide reading. A minister in North Carolina writes: "It is a book that should have a very wide circulation and reading, especially among that class that are stressing emotional religion." Price 15c.

Bible Hero Stories.

To Sunday school teachers who have charge of the little folk and who are looking for something to use as rewards at Christmas time, I take pleasure in suggesting the following Series of Bible Stories (six books) containing Joseph, David, Moses, Paul, Life of Christ in books I and II. They are richly printed in soft-gray covers, with six full-page illustrations in colors matching the covers. These Bible Stories will meet a special need, that of an inexpensive, really good Bible story book selling for a low price and adapted to children of any age. There is nothing superior to it on the market and we advise parents, friends and Sunday school teachers to order one or more of these beautiful books for Christmas gifts. Price, each, only 18 cents; two for 35 cents, or \$1.80 a dozen. You will find nothing more excellent for gifts and rewards than this series of booklets. Order of Pentecostal Publishing Co., Louisville, Ky.

MRS. H. C. MORRISON.

Do you want a revival? Read the Special Revival Issue of THE HERALD, Nov. 24. Send in your order.

OUR BOYS AND GIRLS

Dear Aunt Bettie: I notice that our Arkansas cousin has again called our attention to the needs of Mt. Carmel School, and suggests that it would be a better place for keepsakes than to lay them up for moths. That brought to my mind that on the morning of the notable New Year day in 1863, mother dropped a fifty-cent piece into all us four boys' hats; and after keeping mine more than a half century it, with other old coins, disappeared. It would have been far better to have laid it up "where thieves do not break through and steal." I love God's plan for supporting his cause. He could meet every need without us, but he wants us to have the blessedness of being used in a way that will glorify him for our professed subjection to the gospel of Christ, and he wants to stimulate that love in other hearts that they will remember us in their prayers.

Albert Murphy,
Gordonsville, Va.

Dear Aunt Bettie: I am so glad to read such a good paper as *The Pentecostal Herald* which sticks so closely to the truth that is in Christ Jesus. When it comes to God's word and its teachings some in writing say, "I believe so and so," but surely it would be better to say, "God says so." The great fundamental truths should surely be plainly and positively proclaimed. We notice that down through the ages to the present time, when it comes to doing exploits for God, when it comes to having prayers answered, and wonderfully answered, as in the case of George Muller and many others, it is those who adhere closely to the faith which was once delivered unto the saints to whom God testifies that they please him. I heard about a "modernist" remarking to a Christian, when they were conversing about the tendencies of this day, "Well, I have faith in God, and I believe I am willing to take my chances with him," to which the Christian replied, "You can take your chances with God only on God's own conditions." "Without shedding of blood is no remission." I must build on the Rock, then when the storms come my structure will stand because he who is Almighty and who "knoweth them that are his" has promised to uphold me with the right hand of his righteousness.

M. W. Curran,
West End, Atlanta, Ga.

Dear Aunt Bettie: Will you let a little Tennessee girl join your happy band of boys and girls? I am seventeen years of age, have dark hair, dark eyes, and medium complexion. I live on a farm located six miles west of Newport, Tenn., and like farm life fine. I go to Sunday school every Sunday at Reedtown. Aunt Bettie, I would like to see this in print as it is my first letter. If any boy or girl cares to write I would like to hear from you all. I will close with love to Aunt Bettie and the cousins.

Elizabeth Hall,
Rt. 6, Dandridge, Tenn.

Dear Aunt Bettie: Will you please let me join your happy band of boys and girls? I am staying with my grandmother. Mother lives in Detroit, Mich. I have one brother. My birthday is January. Who can guess my age? It is between five and ten. I have brown hair, brown eyes and dark complexion. I would be glad to hear from some of the cousins. I hear Mr. W. B. coming. God bless you all.

Warren David Harting,
Bellaire, Mich.

Dear Aunt Bettie: I am indeed thankful to you for printing my letter in the dear old *Herald*. I received many nice letters, and I wish to thank each and every one who wrote. They helped me to pass away many happy hours, which otherwise would have been very lonesome. I do not know when they would have been more appreciated. I had just returned from the hospital when my letter was printed. I had been operated on for appendicitis. From May until August my body was scarcely free from pain, but still I know there are many others that suffer more than I. I am

very thankful God has given me health again. I took with me my Bible, *Pentecostal Herald* and the autobiography of Gipsy Smith to help me pass away the time. Sunday morning and evening, of course I couldn't attend church, so read some of the sermons in *The Herald*. So that way I got the services of the Lord anyway. While unable to attend services any other way, I attended by radio. I wonder how many of *The Herald* readers ever attended services by radio. I think the radio is a great blessing especially for the sick. I attended services at Grand Avenue Temple, Kansas City, Mo., Sunday before I went to the hospital. I received a letter from a patient in a hospital and answered it, but to my great sorrow the letter was returned stating there was no such postoffice. I suppose I have the address wrong, but I am very sorry, dear friend, the letter was returned for I know you are very lonesome. If you will write me again I will write to you. I asked several to write to you and some of them did. Ruby Pemberton, I saw your letter in *The Herald* and I wish to say a few words to you and others who are thinking of learning to dance. Don't do it. There are a good many other things you could learn that would do you a good deal more good. I wish you could have heard a sermon I heard last winter on dancing. You would not want to be caught in the act. I am proud to say I have never danced and do not even know the first step. My folks did not know I had written to *The Herald* until one of the cousins wrote to me.

Myrtle H. McGee,
Rt. 4, Smithville, Mo.

Dear Aunt Bettie: Will you let a little girl from Michigan join your happy band of boys and girls? I am fourteen years old. I go to the Nazarene Church. My mother takes *The Herald* and I like to read page ten. My birthday is March 5. If any of the cousins have my birthday I would like to hear from them. As this is my first letter I hope to see it in print. I will close with love to Aunt Bettie and the cousins.

Charlotte Brown,
Richland, Mich.

Dear Aunt Bettie. I have written twice but I have not seen my letters in print. Has any one got my birthday, Nov. 2? My father takes *The Herald* and I enjoy reading it. My oldest brother is dead. He fell from the Liberty schoolhouse; he was painting it. We live five miles from town on a farm. My father is a preacher. The one who has my birthday write me, or the one who can guess my first name. I am ten years old and in the sixth grade. I go to Union school.

R. Oltomese Cassels,
Rt. 3, Gloster, Miss.

Dear Aunt Bettie: My mother takes *The Herald* and I enjoy reading page ten. I belong to the United Brethren Church of Monroeville. I go to Sunday school every Sunday unless I am sick. I am fourteen years old, have dark gray eyes and light brown hair. I am five feet tall and weigh 95 pounds. I live on a farm near Monroeville. I am in the first year of high school. I like all of my teachers just fine. My hobby is playing the piano. My first name begins with J and has four letters in it. Who can guess it? I will try to answer all letters I receive. As this is my first letter to *The Herald* I will close, hoping to see it in print. With love to Aunt Bettie and all the cousins.

J. Margaret Newport.

Dear Aunt Bettie: How are you and all *The Herald* cousins this fine day? It is raining but God made this day so why should it not be as fine as any other, rain or shine? I wonder, if we all appreciate the coming of another day. Just think how many precious souls can be brought closer to Christ in one day. I know that at least one can, for one beautiful day I was saved, and another, still more beautiful, I was sanctified. I have not taken *The Herald* very long but I

certainly enjoy reading it. It has been a great help to me. I believe page ten will be of great service to Jesus, for boys and girls reading it will hear about how happy his boys and girls are and will want to become Christians, too. I was seventeen years old June 23. I am a freshman in Junior College in my own home town. I have two very close friends who are Christians. We graduated together last June. One is going to enter the evangelistic field as a singer, the other as a piano player. As I have no musical talent my aim is to be a teacher for God. I understand there are Christian schools where teachers are in great demand. I will then have the summers free for evangelistic work in whatever way God needs me. I expect to enter Olivet College, Illinois, next fall. Are any of you cousins expecting to go there next year? If there are any I would like to hear from you. Everyone of you cousins write to me. May God bless you all.

Margaret Prescott,
1340 Court St., Port Huron, Mich.

Dear Aunt Bettie: Will you let a little girl from Gettysburg, S. D., join your happy band of boys and girls? I am nine years old and about 54 inches high, and weigh about 56 pounds. My mother takes *The Pentecostal Herald* and I enjoy reading page ten. I have two sisters. I am in the sixth grade. I live on the farm in a medium sized house. We have chickens, pigs, turkeys, cows, and horses. We have nine kittens and two dogs. I have blue eyes, light hair, and fair complexion. This is my first letter to *The Herald*. I hope I will see this in *The Herald*.

Vivian E. Becker,
Box 570, Gettysburg, S. Dak.

Dear Aunt Bettie: I am a little Florida boy eight years old the 12th of January. Who has my birthday? I am going to school and in the fourth grade. My teacher is Miss Ragens. I like her very much. She gives us prizes at school and I won it as the smartest one in arithmetic. I go to Sunday school nearly every Sunday and enjoy it. I do not belong to any church. As this is my first letter I would like to see it in print.

Wilber Pulliam,
Madison, Fla.

Dear Aunt Bettie: As I wrote to *The Herald* last Easter and enjoyed seeing my letter in print, I decided I would come again. I am a little Florida girl ten years old the 24th of September. Who has my birthday? I am going to school now and am in the fourth grade. I go to Sunday school nearly every Sunday and enjoy it. I do not belong to any church. Our meeting will begin next fourth Sunday. Our pastor is Rev. Cox, and his helper is Rev. Hunter. Pray for us that we may have a gracious meeting. After I wrote before I received two little books from Charlie H. Faulk, which we thank him for very much; also for the poetry. My mother is some better and we thank God for that; she is not entirely well. Pray for her and also for us little children. I have one sister and three brothers.

Beulah Mattie Pulliam,
Madison, Fla.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? I am seven years of age. I go to school and like my teacher fine; her name is Miss Nannie Norris. How many of the little girls like to play with dolls? I have a big doll named Ora Mae. She is a dear dollie. My birthday is April 25. I live on a farm; I like to help mother. I have two brothers and one little sister gone to heaven.

Ollie Mae Davidson,
Tanbark, Ky.

Dear Aunt Bettie: Here comes another Kentucky girl to join your happy band? I live on a farm and help my mother do the housework. I have four brothers, so you see I am the only girl and have lots to do. I am thirteen years old. Who has my birthday, Oct. 27? I go to school and like my teacher fine. I go to Sunday school every time I can. We sure have had a good revival meeting. Miss Nellie Smith, from Mitchell, Ind., preached. We liked her fine. My mother is a Christian. My aunt takes *The Herald*. I enjoy page ten. How many of the cousins like to go hickory

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nut and chestnut hunting? I like it fine. If any one cares to write me I will be glad to hear from them.

Tanbark, Ky. Iva Juell Taylor.

Dear Aunt Bettie: Will you let a poor mountain girl have a small space in your paper? I never see a letter from the mountains. I live near the Dark Hollow Falls. I wonder who has my birthday, Dec. 6? My hair is blooming from many winters. My dear girls, please honor me with a few quilt scraps, as I have some quilts I would love to finish this winter for the Mission. Please pray for me that I may gain strength. Maude Cave.

Rt. 2, Stanley, Va.

Dear Aune Bettie: Could you find space to print a few lines for an old, lonely lady? I wrote a letter to the paper something near a year ago and received so many kind, cheering letters, that I did not have means or chance to answer them all, so I thought I would try in my feeble way to write a piece to the paper and tell you all that I received your letters and they cheered me so much in my lonely hours. I would be glad to hear from any of you at any time. My daughter that was in the hospital so long died under an operation July 7. She died at the age of thirty years and one day. It was so hard to give her up when I had not seen her in over eight years, and my youngest daughter is now in the hospital; she has tuberculosis. All she has to look to for help is her dear Savior and friends.

Mrs. H. H. Plunk.

Rt. 2, Finger, Tenn.

Dear Aunt Bettie: Would you let a New Castle, Pa., girl join your happy band? I am ten years old and in the sixth grade. I also take piano lessons. I have brown hair and eyes. I am a member of the M. E. Church. I attend Sunday school and church. I am a member of the Junior League. I am trying to live for Jesus. I have a dear father and mother, but no brother or sister. My grandmother takes *The Herald* and we read page ten together. If this letter gets published I will write another one. I hope it will be for I want to surprise my father and mother. With best wishes for Aunt Bettie and all the cousins.

Mary Catherine Jackson,
New Castle, Pa.

FALLEN ASLEEP

FERGUSON.

Bobbie Gean had only a short stay with us but her life was the light and pride of the home. We shall strive harder to live so that we may live with her forever in the beautiful city not made with hands.

Funeral was conducted by Rev. B. M. Jackson and the writer, and the precious form laid to rest in the Plainview cemetery to await the resurrection morn. Be faithful, father, mother.

"Put away the little dresses,
That our darling used to wear;
She will need them on earth never,
She is with the angels fair."
Rev. Mrs. Susie Pigg Eagan.

GODWIN.

Marion George, the little son of Mr. and Mrs. Albert Godwin, born Nov. 6, 1926, died Sept. 30, 1926. He was buried at Plainview in the presence of friends and relatives; funeral conducted by writer. This precious babe leaves one little brother, parents, grandparents and many loved ones to await the resurrection.

Now like dew drops enshrined
With a crystal stone,
Thou art safe in heaven, my dove,
Safe in the source of love—
The everlasting arms.
Susie Pigg Eagan.

HENRY.

Louis R. Henry was born May 1, 1861, and departed this life October 5, 1926. His heart's desire was that the Lord would take him home. Although he's gone from our midst his memory lingers still. He was a good husband, a kind father, a true Christian, and lived for Jesus day by day. He was known by saint and sinner and by his daily walk and conversation that he lived the Christian life and had that deep settled peace in his soul which this old world cannot give, neither take away.

He always liked that hymn called "Living For Jesus." The Bible was daddy's daily companion; he loved everybody and lived for Jesus forty-five years until called home.

He'll be gone for a short while, but we'll meet him on the other shore some bright happy morning.

Thank the Lord for his life; oh that we may all live as he did for it pays to serve Jesus whatever the cost.

He leaves to mourn his going home a dear wife, four daughters, and three sons. God grant that we'll all meet again never to part again forever.

His loving wife,
Mrs. Mary M. Henry.

THURMOND.

Rev. L. B. Thurmond was born June 24, 1863, in Graves Co., Ky., near where Sedalia now stands. He passed to his heavenly reward Sept. 18, 1925. At the age of two years he went with his parents to middle Tennessee and remained there till the age of ten years when the family returned to Kentucky.

At the age of fifteen years he was gloriously converted at old Bernice Chapel M. E. Church, South, and united with the church. He was married to Rose Emeline Dublin, Jan. 15, 1885, to which union were born two children, Charley and Dicia. After three years this union was broken by the death of the wife who died in the triumphs of a living faith.

In the year of 1888 he received the experience of entire sanctification by faith and soon after felt a deep call to the ministry, and was first given license to exhort and afterwards was licensed to preach. He exercised the functions of this high calling for a number of years in evangelizing in many states and was no doubt, instrumental in saving thousands of souls, preaching to people in all walks of life from the humble cottage and church to the camp meetings and high-spired city church, traveling in one year as many as three thousand miles and preaching to thirty thousand people.

He was married the second time to Miss Mary Allen Hoover, Feb. 17, 1901, and to this union were born two boys, George Henry and John Wesley. He served as pastor of churches in six different states but the greater

part of his ministerial life was spent in evangelizing.

Death occurred at Keyesport, Ill. A funeral service was conducted by the pastor, H. E. Burge, after which the body was sent to Kentucky where another service was conducted. The body was laid to rest at Bernice chapel near Mayfield, where he was converted. Bro. Thurmond was a reader of *The Pentecostal Herald* for forty years.

H. E. Burge.

SPIRITUAL BOOKS.

Z. T. Johnson, A.M.

The Better Home Library.

This group of ten pamphlets has been put together with the idea that when read together they would be an ideal set for home reading. It seems to me that this will fill a great need in the homes of the nation. Good literature means the salvation of many homes, and this series of little volumes will certainly have a powerful effect in the homes into which they go.

"The Christian Home" was compiled and written by Dr. George R. Stuart, that great southern preacher who has wielded such influence over this country. It has his famous sermon on "The Christian Home" and several other short articles such as "Praise Among the Married," and "Do You Know What Your Children Read"? It is filled with good, practical counsel for the home-makers.

"Pictures on the Wall," by James M. Taylor, is a faithful presentation of facts concerning the harmful effects of so-called art that hangs upon the walls of the modern home. It is a fearless presentation of the harmful effects of such and the lewd advertising of the age. Every father and mother ought to read it.

Another fine pamphlet by Taylor is "Three Mothers Who Prayed." This is a series of three true stories of how three faithful mothers prevailed in prayer until God heard and saved their sons.

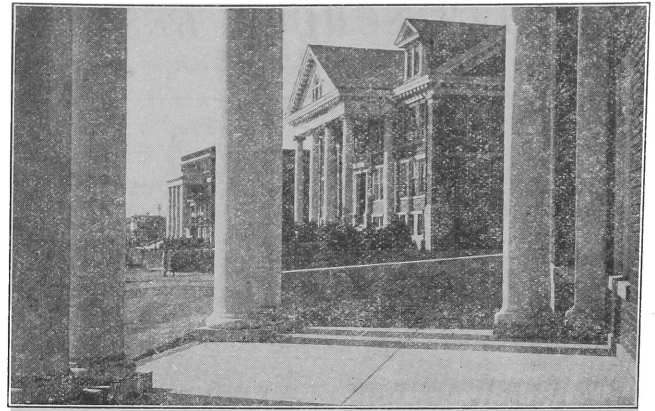
"The Devil's Big Three," by C. O. Jones is one of the best sermons against the theater, cards and dance that I have ever read. The author gives facts supported by quotations from sources of authority. Every preacher ought to have this little book. It ought to be in every home. If you want real material with teeth in it, here it is. This pamphlet ought to have wide circulation.

In "Old Time Religion" R. L. Selle has given us a picture of religion as it was in the olden days. Fine for the reader who was brought up in the old-fashioned way.

H. H. George has given us some real material for thought in "The Sabbath." He shows the giant foes of the Sabbath. Sunday mail, Sunday trains, Sunday newspapers are shown to be invading the Sabbath with fearful desecration. He discusses the different phases of the question. Which day is to be observed, and why? What is the Sabbath for? What do the ancients say about the Sabbath? There is some fine reading in this book.

Every mother, sister, father and young man ought to read "Perils of the Young Man," by J. M. Taylor. It shows the young man his difficulties and gives him the method of escape.

Dr. H. C. Morrison has written much, but it seems to me that one of his very best sermons is the little book, "The Baptism with the Holy Ghost." He has written nothing plainer or more fascinating than this. Get it.



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Put this series of pamphlets on your reading table and see if they will not help make a better home in which to live. The whole set may be had of The Pentecostal Publishing Company for the small sum of \$1.00. They are worth it.

REQUESTS FOR PRAYER.

Mrs. W. K.: "Pray that I may be healed of a skin disease."

Rev. T. Y. B.: "Pray for the recovery of my wife who is in poor health,

and that I may be able to go back into the ministry this coming year."

Please pray for a son who has a thirst for drink.

Mrs. C. C. C.: "Pray for Prof. C. C. Conley who has had a mental collapse and is in a Sanatorium. Unless God intervenes his case is hopeless."

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Who is the Beast of Revelation? The book with that title by Brothers Pickett and Wimberly makes it very plain. Judge Gilbert O. Nations, of Washington City, pronounces it a great book, saying "The answer amounts to a demonstration." So say many others. Price, \$1.25, two for \$2.

SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D.D.

Lesson VII.—November 14, 1926.

Subject.—Caleb's Faithfulness Rewarded. Joshua 14:6-15.

Golden Text.—I wholly followed the Lord my God. Joshua 14:8.

Time.—About B. C. 1444.

Places.—Hebron and Gilgal in Canaan.

Introduction.—No generation in any nation produces more than a few great men—sometimes none. Li Hung Chang, of China, stood almost alone in his nation and in his generation of Chinamen. There were fairly strong men about him—good pine trees; but he was a Redwood. Germany possessed but a small group of giants in Count von Bismarck's generation. In one or two generations England has rather overdone herself. In the early days of our national life we had almost a surplus of spiritual and political giants. They are rather scarce just now. When the children of Israel left Egyptian slavery, they were little better than heathen; but there were a few great men among them. Moses will measure up with any man in any age. Aaron made a fearful slip when he put the jewelry into the fire, and that "calf came out"; but there was some real good timber in him, as the after years demonstrated. I think that Joshua in his sphere was equal to Moses in his. The two men were so entirely different in their make-up that comparison is nearly impossible. And what shall we say of Caleb, the hero of today's lesson? Unlike all the others mentioned, but almost immeasurably great in at least three qualities: Faith, courage, faithfulness. He was one of the twelve spies sent by Moses from Kadesh-Barnea to search out the land of Canaan, only two of whom proved to be real men—Caleb and Joshua. The other ten had little or no faith, and were therefore cowards. Had Israel followed the pleadings of those two brave men, they could have entered into their promised land shortly after leaving Egypt; and they would have avoided the forty years of wandering in the desert, and the death of all who were more than twenty years old when they crossed the Red Sea. Caleb and Joshua pleaded with the people for an immediate entrance into Canaan, claiming that Jehovah would deliver the land into their hands, and that he would drive out their enemies before them; but the other ten spies, being cowards themselves, discouraged the people until they were almost ready to lynch Caleb and Joshua. Then it was that Jehovah's wrath rose against them, and he turned them back into the wilderness for the next forty years, till all the older people, except the two brave ones, could die and leave their bones to bleach in the sands of the desert.

There are some fine lessons here.

(1) "Without faith it is impossible to please God." Jesus could do no mighty works in Nazareth because of the unbelief of the people, "save that he laid his hands on a few sick folk and healed them." (2) Out of one's faith must grow dauntless courage. Terrible pronouncements are made in the Book against the unbelieving and the fearful. (3) Faithfulness there must be, and it resting upon a basis of trustworthiness. These were some of the characteristics of Caleb.

Comments on the Lesson.

We shall not comment verse by

verse, but take the lesson more broadly. After the settlement in Canaan Caleb approached Joshua concerning a promise that Moses had made to him at Kadesh-Barnea when he stood so firmly for immediate entrance into the land. The ninth verse of the lesson makes known what the promise was: "Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's forever, because thou hast wholly followed the LORD my God." Moses had faith in Jehovah's promise to bring them into the land, even though the people had refused to cross the line, and therefore made the promise to Caleb.

It is a bit interesting to hear this eighty-five-year-old man rather boasting to Joshua about how young he was feeling. Why, he was fairly itching for a chance to fight the Anakims—felt as young as he did forty-five years previous when he was but forty years old. It is great to find a man eighty-five years young, who still has "vim, vigor and victory" in his soul, as some of my Pennsylvania friends would say. But he does not base his claim so much on his ability to "lick" the Anakims as he does on the promise of Moses backed up by an oath. Those old-time fellows would sware to a thing once in awhile; and when they did they meant every word of it.

Caleb was a rugged soul; and his inward nature called for the mountains. Moses had promised him Hebron, and Hebron he must have. "Just give me a chance at them, Joshua, and I will drive those giants and Anakims out of their strongholds, and possess the land for myself." And Joshua gave him the chance. But Caleb was not going to whip those Anakims single-handed. You will notice in the first verse of the lesson, that some men of the tribe of Judah came with him when he came to see Joshua about the land. Well, they were standing by, and were nodding their approval. One can almost see them clutching their swords; for they too were anxious to fight the Anakims.

The last two verses confirm the fact that Caleb actually received his longed-for Hebron as his mountain home, and that he cleaned out the Anakims so thoroughly that "the land had rest from war." He must have changed the name of the country, for it had formerly been called Kirjath-arba, Arba being the name of one of the powerful Anakims.

As one studies these interesting lessons, he longs to see a few Calebs and Joshuas draw their swords and enter the field in good earnest against certain modern would-be Anakims. Maybe little David with his sling and smooth stone could put a Goliath to rest here and there. That would be an interesting battle.

SUMMER TENT MEETINGS.

We pitched our tent at Wayne City, Ill., July 8th. It was a neglected place and no one there seemed to think we could have a revival, but we believed God was able to give victory. Our faith in God was honored by the presence of the Holy Spirit who convicted sinners until they cried unto God for mercy. There were approximately 45 conversions and one sanctification.

We next pitched the tent at Stoy, Ill., on the Oblong Circuit of the M. E. Church, Rev. Geo. Hall, pastor. He had the six churches of his circuit well organized for a revival. God poured out his Spirit upon us and gave us a gracious revival. Some of the older citizens said it was the greatest revival they had witnessed in the country for over fifty years. There were approximately 191 either saved or sanctified. There were about 125 of the converts that joined the M. E. Church. The pastor baptized 97 Sunday afternoon.

We next joined the Rev. C. C. Yeck at Moccasin, Ill. Unfortunately this was the wrong time to hold a meeting here, as it was right in the threshing season and there were a number of threshing machines at work in the community. The crowds were small, but fourteen prayed through to a definite experience of salvation.

Our last tent meeting was on the Calhoun circuit with the Rev. Ingram as pastor. In this meeting there were four Methodist Churches and one Presbyterian united. There were approximately 40 professions of either justification or sanctification. There were on an average of 72 professions to the meeting during our summer's work. W. E. Lamp and Party.

ALCOHOL DECLARED USELESS AS FOOD OR MEDICINE.

By Mrs. Nellie Leigh Cook,
Publicity Director W. C. T. U.,
Newnan, Ga.

Our biggest fight is to convince people that whisky is not necessary for medicine. The only excuse for its manufacture now is, "We need it for medicine," and the pitiful thing is that some people really believe it. But many surgeons, medical experts and hospital authorities consider it of no use as a food, tonic or stimulant.

It was once thought that alcohol, in some mysterious way, aided recovery from disease. The advent of scientific instruments made it possible to judge more accurately its nature and effect. Now it is known that alcohol is not a stimulant, but a paralyzer of the nerves that control the flow of blood to the heart. The sphygmograph shows by irregular tracing that the vital force of the heart is weakened by alcohol. Pneumonia, influenza, diphtheria and typhoid fever weaken the heart. When liquor is given, the patient has a double fight for life. It is dangerous to give in case of fainting or shock.

Experiments in treatment of pneumonia, with and without alcohol, have been made in many hospitals. In every case the death rate was higher where alcohol was used. In Bellevue Hospital, New York, the death rate with alcohol was 40 per cent; without alcohol, 14 per cent. In many hospitals no alcohol is now given in any disease. They are not perpetuating old delusions of its curative power to make more difficult the enforcement of the prohibition law.

The action of alcohol is marked on the higher control centers of the brain. Alcohol hinders digestion and weakens the powers of the stomach; hence it has been abandoned in treatment of tuberculosis, where digestion must be kept at its best. Alcohol robs the body of its heat, driving the blood to the skin, thus cooling it more quickly. Arctic explorers found that men froze much quicker when liquor was drunk. It is not now included in Arctic equipment.

When alcohol was considered a

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3. The Favorite Son. The Story of Joseph.
4. The Adopted Son. The Story of Moses.
5. The Boy General. The Story of Joshua.
6. The Boy at School. The Story of Samuel.
7. The Shepherd Boy. The Story of David.
8. The Boy Who Would be King. The Story of Absalom.
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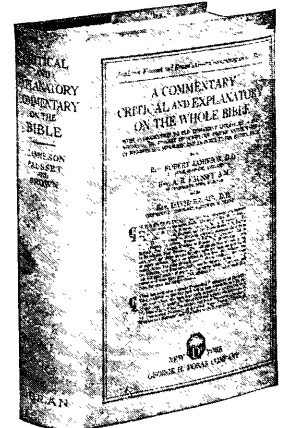
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heart stimulant it was given for snake bite. Now that it is known to be a heart depressant, it is not given for snake bite. The two poisons, both depressing the heart, often caused death, when without whisky the victim might have recovered. Alcohol should never be given to children in sickness or health, as it injures the growing cells.

Dr. Charles Mayo says, "Medicine has reached a period where alcohol is rarely employed, being displaced by better medicines." The American Medical Association, of which he was President, 1917, declared that the use of alcohol as a beverage or medicine should be discouraged, as it is detrimental to the human economy, and of no use as a tonic, stimulant or food.

Physicians in States where prescription of alcohol is unlawful, give opinions as follows: "I feel that we have no deaths in Arizona that could have been avoided, if we had had alcoholics. The value may be furnished by substances much less harmful."—Dr. A. C. Thomas, President Arizona Medical Association.

"Indiana has a law prohibiting physicians writing prescriptions for alcohol, nor can a druggist fill the prescriptions. I have heard no protest. Physicians favor the law."—Dr. S. E. Earp, President Indiana Medical Association.

"I did not use alcoholics in my practice before prohibition, so have not missed them. Perhaps 95 per cent of Mississippi physicians favor a law prohibiting sale of alcoholics on prescription."—Dr. T. M. Dye, Secretary of the Mississippi Medical Association.

"I do not find any loss of success in treating patients without alcoholics. Our State law, prohibiting sale of liquor as medicine, is decidedly popular with the better class of physicians."—Dr. Stewart R. Roberts, Atlanta, Georgia.

"I have never known a person to die for lack of whisky, but I have known of hundreds to die from its use."—Dr. W. E. Quine, University of Illinois.

"If I had the power, I would blot out all liquor from use everywhere it is drunk."—Colonel W. C. Gorgas, of Panama Canal fame.

"Physicians in Kansas have long since ceased to use liquors in treat-

ment of disease. The loss of this agent has been a gain."—Dr. S. J. Crumbin, Secretary Kansas State Board of Health.

"I find no use of whisky as a medicine; I hope our law remains as it is."—Dr. W. E. Smith, Wilmington, Del.

"I think our State law right in forbidding sale of whisky as medicine."—F. M. Whittier, Bowdoin College, Maine.

The United States Navy doctors are using no alcohol in their treatment of disease. Since 1920 alcohol has been dropped from supplies purchased.

God commands, "Look not on the wine; at the last it biteth like a serpent, and stingeth like an adder." When God made bare His mighty arm, in the sight of all the nations of earth, and gave us prohibition, in answer to fasting and prayer, and obedience to the command to "go forward," and reach the seashore of divine deliverance from the legalized liquor traffic, the "first world power" crossed the Atlantic to crown America's meritorious brow and proves that "righteousness exalteth a nation."

EVANGELISTIC AND PERSONAL.

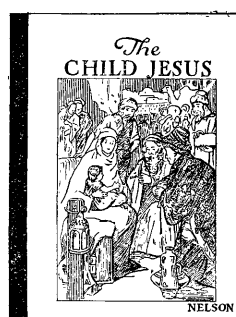
Rev. J. B. Kendall and singer, Prof. Moon, are in a community meeting in the Federated Church, Valley Falls, Kan., and will continue for some weeks.

Rev. R. F. Whitehurst is assisting in a revival in the South Side Church of the Nazarene, Indianapolis, Ind. He recently closed a good meeting in Troy, Ohio, resulting in many being blessed.

Prof. M. V. Lewis, song evangelist, is assisting in a meeting in Sardis, Ky. At the close of this revival, Nov. 14, he goes to Louisville, Ill., from Nov. 15-28. His permanent address is Wilmore, Ky.

Rev. A. S. Beck: "I recently closed a good meeting in Hart County. Conviction gripped the people; twenty-one were converted and about twelve united with the Methodist Church. Calls are coming in for our services with the tent next year. The people

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are hungry for the gospel. Would be glad to hear from parties desiring my help. Address me, Station H., Rt. 22, Box 284, Louisville, Ky."

Alice G. Shefmire: "It was our pleasure to assist Rev. Johnson, Lancaster, Ky., in a series of tent meetings throughout the district. About 50 found the Lord in a meeting at Lancaster. I am now at Canton, O., assisting the Ladies' Gospel Team, of Cleveland, Ohio, which is being held in Trinity Evangelical Church. We are believing for an old-fashioned tidal wave of salvation."

REPORT.

Since last report I have held two church meetings and two camps. These were all good meetings; scores found the Lord in reclamation, pardon or purity. At the close of our last camp we attended our conference at Winchester, Ky. Got a little rest while there; then with our family we toured through to Roanoke, Va., to visit our son. While there I took seriously ill. Some of the doctors thought I would have to undergo an operation before I got any better, but the Lord with the good doctors have kept me out of the hospital thus far.

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I have had to turn down a number of calls, but am now feeling better and hope to be in the field again soon. Let all who read these lines and know the worth of prayer, pray that God may continue to touch my body. My slate is full until January 1. If any of the brethren want me for meetings after the first of year write me Wilmore, Ky. T. P. Roberts.

SEE PAGE SIXTEEN.

EVANGELISTS SLATES

ANDERSON, MACK AND ETHEL.
Elk City, Kan., Nov. 1-14.
Woodbine, Kan., Nov. 16-Dec. 5.
Broadwater, Neb., Jan. 1-16.

ANDERSON, T. M.
Detroit, Mich., Oct. 1-Dec. 19.
Lincoln, Neb., Dec. 31-Jan. 9.
Home address, Wilmore, Ky.

AYCOCK, JARRETTE AND DELL.
South Bend, Ind., Nov. 14-28.
Lincoln, Neb., Dec. 5-19.
Mail address, 2923 Troost Ave., Kansas City, Mo.

BABCOCK, C. H.
Minneapolis, Minn., Nov. 7-21.
Home address, 1148 Victoria Ave., Los Angeles, Calif.

BELEW, P. P.
Bay City, Mich., Nov. 10-28.
Marion, Ind., Dec. 1-18.
Home address, 1529 Nelson St., W., Marion, Ind.

BENNARD, GEORGE.
Detroit, Mich., Oct. 24-Nov. 14.
Wichita, Kan., Nov. 18-Dec. 5.
Home address, Hermosa Beach, Calif., Box 94.

BENNETT, W. G.
Cass City, Mich., Oct. 31-Nov. 21.
Caro, Mich., Nov. 26-Dec. 19.

BROWNING, RAYMOND.
Richardson Park, Wilmington, Del., Oct. 31-Nov. 20.
Home address, Wilmore, Ky.

BUSSEY, M. M.
Uhrichsville, Ohio, Oct. 24-Nov. 14.
Cannastota, N. Y., Nov. 16-28.
Brooms Island, Md., Dec. 5-19.
Home address, South Vineland, N. J.

CAIN, W. R.
Marion, Ohio, Nov. 14-28.
Hamilton, Ohio, Dec. 5-19.
Chadron, Neb., Jan. 2-16.

COLEMAN, PAUL.
Terre Haute, Ind., Nov. 1-14.
Indianapolis, Ind., Dec. 1-12.
Cincinnati, Ohio, Dec. 15-30.

COLLIER AND CAMBRON EVANGELISTIC PARTY.
Island, Ky., Nov. 7-21.
Open dates for the fall and winter.
Permanent address, 1917 Cephas Ave., Nashville, Tenn.

COX, F. W.
Baltimore, Md., Nov. 26-Dec. 15.
Home address, Lisbon, Ohio, Box 441.

COX, W. E.
Livermore, Calif., Oct. 27-Nov. 14.
Santa Rosa, Calif., Oct. 21-Nov. 14.
Oakley, Calif., Nov. 17-28.
Orland, Calif., Dec. 1-26.

CRAMMOND, PROF. C. C. AND MARGARET.
Lansing, Mich., Nov. 2-14.
Cedar Springs, Mich., Nov. 16-28.
Eckford, Mich., Dec. 5-19.
Home address, 815 Allegan St., Lansing, Michigan.

CURTIS, EARL E.
Lawrence, Mass., Oct. 30-Nov. 14.
Cobden, Ontario, Canada, Nov. 21-Dec. 12.

CURRY, G. C.
Topeka, Kan., Oct. 21-Nov. 14.

DICKERSON, H. N.
Glendale, Ariz., Nov. 23-Dec. 5.
Pueblo, Colo., Dec. 7-19.
Ashland, Ky., Dec. 2-27.
Red Key, Ind., Dec. 28-Jan. 11.
Home address, 2608 Newman St., Ashland, Ky.

DUNAWAY, C. M.
Hedrick, Iowa, Oct. 25-Nov. 14.
Emlenton, Pa., Nov. 15-Dec. 5.

ELSNER, THEO. AND WIFE.
Charlotte, N. C., Nov. 9-21.
New Bedford, Mass., Nov. 28-Dec. 12.
Home address, 1451 Pacific St., Brooklyn, N. Y.

FLEMING JOHN.
P. Wayne, Ind., Nov. 15-28.
Greensboro, N. C., Dec. 8-19.
Champaign, Ill., Nov. 3-14.

FLEMING, BONA.
Canton, Ohio, Nov. 5-14.
Somerville, Mass., Nov. 19-28.
Everett, Mass., Nov. 30-Dec. 12.

FOILES, ETTA L.
Dickrich, Ill., November.
Home address, Kampsville, Ill.

FRYE, H. A.
Saginaw, Mich., Oct. 24-Nov. 14.
Wellsville, Ohio, Nov. 21-Dec. 12.
Home address, 1326 Hurd Ave., Findlay, Ohio.

FUGETT, C. B.
Berea, Calif., Nov. 1-14.
Berea, Calif., Nov. 7-21.
Alhambra, Calif., Nov. 22-Dec. 12.
Home address, 3220 Hackworth St., Ashland, Ky.

GADDIS, TILDEN H.
Wichita, Kan., Oct. 29-Nov. 14.
Miller, Neb., Nov. 16-29.
Denver, Colo., Dec. 1-5.
Long Beach, Colo., Dec. 10-31.

GARRETT, C. J.
Grand River, Ill., Nov. 8-21.
Home address, Ottawa, Kan.

GEIL, PAUL AND DORA.
(Song Evangelists and Xylophone Players)
Muncie, Ind., Nov. 4-28.
Jeffersonville, Ind., Dec. 1-19.
Home address, Frankfort, Ind.

GLEASON, RUFUS H.
Middleton, Ga., Nov. 4-14.
West Minister, S. C., Nov. 25-28.
Union Point, Ga., Dec. 2-5.
Home address, 643 Woodward Ave., S. E., Atlanta, Ga.

GROGG, W. A.
Charleston, W. Va., Oct. 17-Nov. 14.
Clay Courthouse, W. Va., Nov. 21-Dec. 12.
Pinch, W. Va., Dec. 13-26.
Home address, Ronceverte, W. Va.

HALLMAN, MR. AND MRS. W. R.
Napanea, Ind., Nov. 1-14.

HAMES, J. M.
Pataskala, Ohio, Oct. 25-Nov. 14.
Plymouth, Ind., Dec. 2-19.
Home address, Greer, S. C.

HEWSON, JOHN E.
Open dates, November and December.
Owasso, Mich., Jan. 2-16.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

HODGE, H. W.
North Chili, New York, Nov. 7-21.
Macon, Ga., Nov. 28-Dec. 12.
Home address, 120 S. 16th St., Flushing, New York City.

HOLLENBACK, ROY L.
Maxwell, Neb., Nov. 8-11.
Lowell, Mich., Nov. 18-Dec. 5.
Address, Cambridge City, Ind.

HORN, LUTHER A.
St. Stephen, Ala., Oct. 18-Nov. 10.
Home address, 70 N. Reed Ave., Mobile, Alabama.

HUNT, JOHN J.
Darby, Pa., Nov. 14-28.
Bridgeton, N. J., Nov. 29-Dec. 12.
Home address, Media, Pa., Rt. 3.

HYSELL, HARVEY B.
Elkhurst, W. Va., Nov. 3-21.
Handley, W. Va., Dec. 1-19.
Waycross, Ga., Dec. 22-Jan. 15.
Address, Mountain Park, N. C.

JACOBS, ROY J.
Home address, 110 E. Dewey, Sapulpa, Oklahoma.

JOHNSON, ANDREW.
Lakeworth, Fla., November.

KENNEDY, ROBERT J.
(Singer)
Fort Worth, Tex., Jan. 9-Feb. 9.

KINSEY, W. C. AND WIFE.
Centerville, Ind., Nov. 1-14.
Home address, 461 So. West 3rd St., Richmond, Ind.

LAMP, W. E.
Centralia, Ill., Nov. 15-Dec. 5.
Home address, Wilmore, Ky.

LEWIS, M. V.
Sardis, Ky., Nov. 2-14.
Home address, Wilmore, Ky.

KLEIN, GEORGE T.
Portland, Oregon, Nov. 7-21.
Home address, Seattle, Wash.

LANCASTER, S. E.
(Preacher and Singer)
Crisfield, Kan., Nov. 3-21.
Home address, Hardtner, Kan.

LITRELL, V. W. AND MARGUERITE.
New Brighton, Pa., Nov. 1-14.
Home address, 1214 Scott Street, Beatrice, Nebraska.

LUDWIG, THEO. AND MINNIE.
Camas, Wash., Nov. 2-14.
Oakdale, Calif., Nov. 19-Dec. 5.

MCBRIDE, J. B.
Elkhart, Kan., Oct. 30-Nov. 14.

MACKEY SISTERS.
Emlenton, Pa., and Foxburg, Pa., Nov. 14-Dec. 5.

MILLER, JAMES.
Marion, Ind., Nov. 3-21.
Midland, Mich., Nov. 22-Dec. 5.
Home address, 1249 N. Holmes Ave., Indianapolis, Ind.

MILLER, B. W.
Fairbury, Neb., Nov. 3-21.

MILLER, JULIUS.
Edmunds, N. Dak., Oct. 30-Nov. 14.
Buffalo Lake, Minn., Nov. 15-Dec. 5.
Home address, Mattoon, Wis.

OSBORNE, ESSIE.
Texola, Okla., Nov. 5-14.
Permanent address, P. O. Box 538, Sta. "C", Los Angeles, Calif.

MONK, ALONZO, JR.
Denison, Tex., Nov. 14-28.
Brownsville, Tex., Dec. 1-19.
Fort Worth, Tex., Jan. 9-Feb. 9.
Home address, 221 Santa Fe Bldg., Dallas, Tex.

OWEN, G. F. AND BYRDIE.
Delta, Colo., Oct. 3-Nov. 14.
Marsing, Idaho, Nov. 21-Dec. 5.
Home address, 1415 W. Pikes Peak Ave., Colorado Springs, Colo.

PARKER, J. R.
Desoto, Ind., Oct. 24-Nov. 14.
Ware, Ill., Nov. 21-Dec. 12.
Home address, Wilmore, Ky.

POLLITT, S. H.
Rose Hill, Ky., Nov. 7-21.
Open date, Nov. 22-Dec. 6.

QUINN, IMOGENE
St. Joseph, Mich., Oct. 25-Nov. 14.
Coloma, Mich., Nov. 14-Dec. 5.
West Frankfort, Ill., Jan. 2-23.
Home address, 909 N. Tuxedo St., Indianapolis, Ind.

REDMON, J. E. AND ADA.
St. Bernice, Ind., Nov. 12-28.
Indianapolis, Ind., Dec. 3-19.
Princeton, Ind., Dec. 31-Jan. 16.
Home address, Brookville, Ind.

REED, LAWRENCE.
Ellenburgh Center, N. Y., Oct. 27-Nov. 14.
Home address, Damascus, Ohio.

REES, PAUL S.
Wilkinsburg, Pa., Oct. 24-Nov. 14.
Kankakee, Ill., Nov. 21-Dec. 5.
Los Angeles, Calif., Dec. 9-19.

RICE, LEWIS J. AND EDYTHE.
Pittsburgh, Pa., Nov. 14-28.

ROBERTS, T. P.
Richmond, Ind., Oct. 30-Nov. 21.
Moreland, Ohio, Nov. 27-Dec. 19.
Home address, Wilmore, Ky.

ROOD, PERRY.
Revere, W. Va., Oct. 17-31.
Akron, Ohio, Nov. 7-21.
Home address, 2838 Overlook Drive, Huntington, W. Va.

SELLE, ROBERT L.
Ponca City, Okla., Nov. 1-14.
Picher, Okla., Nov. 15-28.
Home address, Winfield, Kansas.

SHELHAMER, E. E.
Plattsburg, N. Y., Nov. 11-21.
Columbus, Ohio, Nov. 28-Dec. 12.
Brooklyn, N. Y., Oct. 29-Nov. 7.
Ashland, Ky., Dec. 16-26.

TARVIN, E. C.
Mackey, Ind., Nov. 5-21.
Arenzville, Ill., Jan. 2-23.
Home address, California, Ky.

TEETS, ODA B.
Brandonville, W. Va., Nov. 1-14.
Minden, W. Va., Nov. 17-Dec. 1.
Home address, Aurora, W. Va.

THOMAS, JOHN AND EMILY
New York City, Nov. 8-17.

UHLER, JESSE
Ensign, Kan., Nov. 10-28.

VAYHINGER, M.
Napoleon, Ind., Nov. 7-28.
Minneapolis, Minn., Nov. 8-21.

WATTS, E. E.
Keppville, Pa., Oct. 28-Nov. 11.
Long Lake, N. Y., Nov. 14-28.
Ashville, N. Y., Dec. 1-19.
Stony Creek, N. Y., Dec. 26-Jan. 9.
Hadley, N. Y., Jan. 11-23.

WHITEHURST, R. F.
Indianapolis, Ind., Nov. 7-28.

WILCOX—PEARL.
(Song Evangelist.)
BEOUGHIER, ELOXA.
(Ohio Girl Evangelist.)
Baltimore, Ohio, Nov. 14-23.
Pickerington, Ohio, Dec. 8-29.

WIREMAN, C. L.
Piqua, Ohio, Oct. 30-Nov. 14.
Springfield, Ohio, Nov. 19-Dec. 5.
Verona, Ohio, Dec. 8-19.
Middletown, O., Dec. 20-31.
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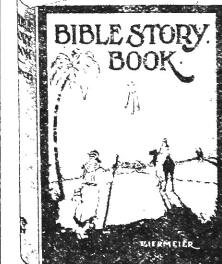
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We have 100 copies of a pocket size red letter Testament, beautifully illustrated with colored pictures, in a good clear minion type, red under gold edges, silk marker, bound in genuine morocco with overlapping edges, stamped in gold, size 4x6x3/4 inches thick. Regular price \$2.00. Our special **\$1.00** price, ... 500 copies, same style as the above, without the red letter feature, bound in cloth, red edges, at 20c each, postpaid.

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Stories that never grow old—that stand reading over and over with pleasure and benefit to old and young. Direct, simple and dramatic stories of intense interest, rich material, historic background, and Divine meaning. Divided into periods of Bible history and arranged chronologically so that young or old get a better understanding of the Bible than ever before.

RICHLY ILLUSTRATED
Contains nearly 200 reproductions of the best in Bible art. 15 full page plates suitable for framing which depict the high points of Bible Story in the rich and vivid colors of the East.

Sunday-school teachers find this a very helpful book in teaching lessons from the Bible to youthful minds.

CLOTH BOUND \$2.00

PENTECOSTAL PUB. CO.
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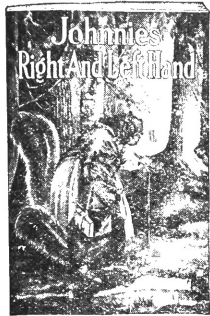
Smith's Bible Dictionary

Revised and Edited by F. N. and M. A. Peloubet.

Everyone acknowledges the value of Dr. William Smith's Bible Dictionary. It is practically the foundation, or father, of all other Bible Dictionaries. This late edition has been brought down to the 20th Century, and thoroughly revised by the distinguished Doctors Peloubet. It has been adapted in its present form to the convenience of Sunday school teachers and scholars. This edition also contains a new chronological harmony of the Gospels and History of the Apostles, together with Four Hundred and Forty Handsome Illustrations and Eight Colored Maps from the latest geographic surveys. Over 800 pages, with 9 colored maps and 400 illustrations. Special price, \$1.50.

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Picture Books for Children



Animal Stories with a Moral.
Aunt Martha's Squirrel Stories.
 1. How the Chatterbox Chipmunk Came to Dinner.
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 3. Thanksgiving at Grandpa Whiskers.
 4. Little Posie Peacemaker.
 5. Johnnie's Right and Left Hand.
 6. Bible A B C's for Little Folks.

A beautiful series of stories for boys and girls, ages 6 to 9 years, with a colored cover and fully illustrated in colors. Each story is told in such an attractive manner that the moral is taught unconsciously. The first story teaches that biblical truth, "The Lord loveth a cheerful giver." The second book teaches "Be ye kindly affectioned one to another," and so on through the entire series. Boys and girls will read one story and want them all. Size 6x8 1/2 inches.

\$1.50 per dozen postpaid.
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Bits of Biography

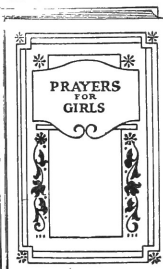
Bits of Biography is a compilation of interesting stories taken from the lives of great men and women. The short narratives are the events particularly of interest to the youth and written in such a style. It takes up a variety of types of character such as great Reformers, Missionaries, Preachers, Statesmen, Philosophers, etc.

160 pages. Cloth bound, 75c.

Prayers for Girls

TWO BOOKS.

BY ELIZABETH ROBINSON SCOVELL.

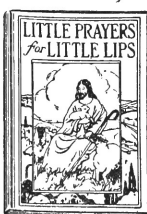


It is with the idea of helping the boy and girl to face life with God, and to teach them to give true expression to their devotion, that these little books are sent out upon their mission. They enter into the inner sanctuary of the heart, and enable them to give utterance to longings and hopes which heretofore have been unable to un-

willing to speak in the presence of God. A prayer for Courage, for Cheerfulness, for Fortitude under Failure, in Perplexity, in Sorrow, in Disappointment—these few titles show the wideness of the little books' range, and the depth of their understanding and sympathy. It is the ideal gift for every boy and girl in the Sunday Schools and Bible Classes of our churches. We have long needed just such books as these.

Boards, Ornamental. Price, 40c each.
 Two New Titles by the Same Author.
 Bible Prayers, 40c.
 The Open Window, a Book for Shut-ins, 40c.

Little Prayers for Little Lips



A dainty little book of 62 pages, with 16 full-page colored illustrations. The book also has a two-color jacket, illustrated, and on account of the size and attractiveness of it, would be greatly appreciated by any child from 3 to 7 years of age.

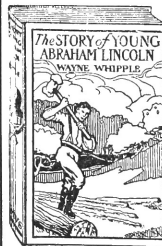
Price, 40c.

Bible Stories Retold For Children

Thirty full-page pen drawings, size of book 7x10, bound in boards with a colored front cover, printed in large type.

Price, 25c.

Young People's Series



There are seven volumes in this series, each volume containing about 250 pages, with numerous full-page illustrations, large type, beautifully printed on good paper, bound in a splendid quality of cloth, printed in colors. The titles are:

Story of Young Abraham Lincoln, 75c.
 Uncle Jim's Stories from Old Testament, 75c.
 Uncle Jim's Stories from New Testament, 75c.
 The Boys of the Bible, 75c.
 Uncle Jim's Bible Stories, 75c.

Each book has a beautiful jacket printed in colors and they are wonderful values at \$1.50 each, but on account of the very large edition printed we are enabled to sell them at 75c each, or the seven volumes postpaid for \$5.00. These books are suitable for young people from 9 to 18 years of age.

The Pilot's Voice

BY ISABEL C. BYRUM.



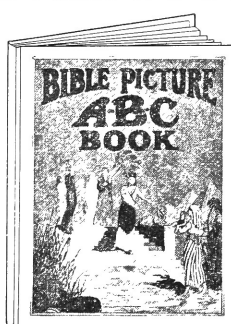
This highly profitable story of a wayward boy is written in a manner that holds the rapt interest of all who read it. It will restrain its youthful readers from going astray, or if they have already done so, will pilot them back into the safe harbor of right-living.

This is a true story written with an analogy of a voyage. It will entertain the boys and girls and at the same time will impress them with a good lesson. 224 pages. Cloth, 60c.

Bible Stories and A B C's For Little Tots to Learn With Ease.

Just the book for small children between two and six years. Book is printed on heavy linen and cannot be torn. Cover is printed in four colors and artistically colored illustrations are on every page. Price, 50c each, postpaid.

Bible Picture A B C Book



26 Colored Pictures
 26 Bible Stories
 26 Delightful Poems

Picture Language—Everybody likes pictures. We studied and enjoyed pictures long before we could read. Colored pictures especially attract attention, and children will always search them out. Good pictures are mighty forces in molding the character of children. That is why so much prominence is given to pictures in this book. The 26 colored pictures, along with the stories, form lessons not soon to be forgotten. Children treasure this book.

The Stories supplement the pictures. A delightful story is on the page opposite each picture. It is in language the child can understand and is printed in clear, large, easy-to-read type. Price, \$1.00.

Bible A B C Booklets



An absolute novel in juvenile colored booklets. Each book has six colored pages beautifully colored covers with insert pictures. Board covers. Size 1 1/2 x 8 1/2.

The Bible A B C 15c
 Old Testament Stories 15c
 New Testament Stories 15c
 Story of the Bible 15c
 Story of Jesus 15c

60c for the set of five.

The Hero of Hill House

A TRUE STORY FOR RED-BLOODED BOYS.

Reads like fiction, but is a true story of a Christian, Kansas boy. It is thrilling and adventurous. But nothing is objectionable. It sets forth good Christian principles for right living. It will entertain and instruct.

Lodestone cover. 221 pages. Price, \$1.00.

The Garden of Love

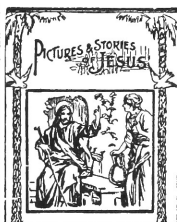
Evangelist Jack Linn.

"The Garden of Love" is just the book you have been looking for. It is not a treatise or a conglomeration of big words, but it is like unto a pomegranate tree—always a blessing in every line.

The book is on the fruits of a sanctified life. Bro. Linn in his inimitable way puts these fruits in the Garden of Love, and this Garden is in the heart.

Paper binding, 50c.

Bible Stories and Pictures



These books are beautifully printed in colors, 8 full-page illustrations in colors, and 4 pages in black with the story under each picture. Size 7x9. We offer them at 10c each.

Pictures and Stories of Jesus 10c
 Bible Stories and Pictures 10c

The Children's Big Bible Story Book

BY JOSEPHINE POLLARD.

In words of easy reading, illustrated with fifty world-famous masterpieces of sacred art, in many colors. The book is beautifully bound in cloth, stamped in gold with an illustrated jacket printed in many colors. The size is 7 1/2 x 9 1/2 x 1 1/2 in. thick.

The Bible stories are printed in extra large bold type and they cover the Old and New Testaments. It is a book that would ordinarily sell for \$3.00, but on account of the very large edition printed, we are enabled to sell them at

\$1.25 each, postpaid.

Bible Hero Story Books



A new series of Bible story books, full of illustrations, including frontispiece in full colors. Printed from large type. Bound in board with colored picture on cover.

Size 6x8 1/4 inches.

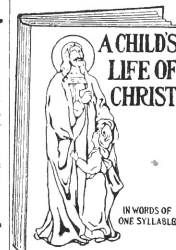
1. The Story of Joseph.
 2. The Story of David.
 3. The Story of Jesus.
 25c each.

Linen Baby Prayer Book

This little book is printed on flexible cloth, 6 pages of illustrations and prayers, and it may be washed and ironed. The pictures are in colors. It makes a very attractive little book to give to babies and you can make some mothers and babies happy by sending this.

It costs only 15 cents.

Favorite Library



192 pages, colored frontispiece, many text illustrations, printed on good book paper, all standard titles, cloth cover stamped in three colors, with full color jacket on each book.

Black Beauty
 Wood's Natural History.
 Aesop's Fables.
 Child's Life of Christ.
 Pilgrim's Progress.
 Story of the Bible.
 Price, 50c each.

Mother Stories Series

There are two volumes, in this series, neatly bound in cloth, size 6 1/2 x 8 1/2, 96 pages each, with 45 full-page illustrations, frontispiece in many colors. Printed in large clear type, with a story on one page and a picture illustrating it on the other. The titles are: "Mother Stories from the Old Testament" and "Mother Stories from the New Testament." The regular retail price is \$1.00 per volume. Our special price, 75c per volume, postpaid.



Light on the Child's Path

By Wm. A. Bixler

A fine book for the tiny tots who have not yet learned to read. The short stories and poems are interesting and help the parents to entertain and to instruct the little one in pure Christian principles.

Well illustrated.

128 pages. Cloth, 50c.

Happy Hours at Home

BY ISABEL C. BYRUM.

Many happy and profitable hours will the children spend in reading this book. It takes up stories that have moral and character building lessons. The characters are represented as giants and knights, such as Giant Unselfishness, Giant Untruth, etc.

Cloth bound. Well illustrated. 96 pages. PRICE, 60c.

Twilight Talks With The Children

BY ISABEL C. BYRUM.

Seventeen talks for the children, taken from the Bible. The book tells how that each evening the mother gathers her boys and girls around her, tells them these stories and gives to the stories the valuable applications for growing minds. Very entertaining and profitable for the child.

Cloth bound. Well illustrated. 96 pages. PRICE, 60c.

Bed-Time Stories

BY ISABEL C. BYRUM.

A book of beautiful stories taken from the Old Testament. They are all intensely interesting to the children and impress their plastic minds with worthwhile lessons.

Cloth bound. Well illustrated. 96 pages. PRICE 60c.

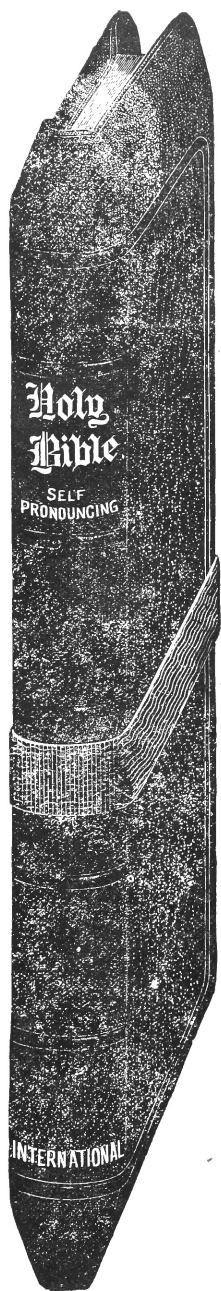
PENTECOSTAL PUBLISHING COMPANY - - LOUISVILLE, KENTUCKY.

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OF ASBURY THEOLOGICAL SEMINARY

THE GIFT SUPREME

THE OLD KING JAMES VERSION USED IN EVERY BIBLE ON THIS PAGE



This cut shows the style of all the mentioned in this advertisement.

Maroon Bible.

Illustrated Scholar's Pocket Bible. Size 3 1/2 x 6 inches. Clear, black ruby type; strong, durable binding at a price within reach of all. Contains Bible Atlas, 16 full-page illustrations printed in colors, beautiful presentation page and frontispiece of a picture of Christ at prayer in colors. It is bound in genuine leather cut from heavy, soft hide, overlapping edges, gold titles. Ideal gift for a young lady. Special net price **\$2.45**

Most Complete Bible

Just the Bible for the home for family use, most helpful for the teacher or pastor, very attractive for the old folks, a good study Bible for the student.

26 SPECIAL FEATURES.

1. It has fine Morocco binding, overlapping edges, stamped in gold on back and backbone, size 5 1/2 x 8 1/2 x 1 1/2.
 2. It is bound in the unbreakable back, which is the weak place in most Bibles.
 3. It has a beautiful quality of white opaque Bible paper.
 4. It has 32 pages of attractive half-tone illustrations.
 5. All the words spoken by Christ, printed in red.
 6. It has the large long primer type, self-pronouncing.
 7. 40,000 references, chapter numbers in figures.
 8. A beautifully printed family register for names, marriages and deaths.
 9. Chapter headings, giving the subjects treated in each chapter.
 10. A summary of the principal events connecting the Old and New Testaments.
 11. A chronology of the entire Bible.
 12. A chronological table of Old and New Testaments.
 13. The Old Testament and the monuments.
 14. An itinerary of the children of Israel from Egypt to Canaan.
 15. The tabernacle; its materials, its structure and its contents, with their symbolic meanings.
 16. Harmony of the four gospels, making a wonderful study on the life of Christ.
 17. The parables and miracles of the Old and New Testaments.
 18. The names, titles and characters of the Son of God.
 19. The sacred books of non-Christian religions.
 20. Index of proper names, with their accentuation and meanings.
 21. Obsolete and ambiguous words.
 22. Tables of measures, weights and coins.
 23. Alphabetical index of the Holy Scriptures, comprising the names, characters and subjects.
 24. Four thousand questions and answers (121 3-column pages of these.)
 25. Complete Bible concordance.
 26. Fourteen maps in colors with index to same.
- The regular net retail price is \$6.50. Our special sale price, **\$4.50** postpaid. Your name in gold, 50c extra. Patent thumb index, 50c extra.
- Each copy packed in a box, wrapped inside and out. The above Bible is the very best value that we know of in the way of completeness, large type, all the attractive features for Bible study, neatness in size and durability for the price.

Ideal India Paper Bible

For Teacher, Pastor or Friend
It is printed in long primer type.
It is self-pronouncing.
It is bound in Persian Morocco.
It is silk sewed, guaranteed not to break in the back.
It is leather lined to edge.
It is printed on fine India paper.
It has references, concordance, maps.
It has silk headbands and marker.
It is 8 1/2 x 5 1/2 inches, weighs 22 ozs.
It is only 15-16 of an inch thick.
It is sold regularly at \$10.20. **\$7.50** Special price, postpaid. It will last a lifetime, ordinary use.
Improved thumb index, 50c extra.
Name lettered in gold, 50c extra.
(Specimen of long primer type)

THE LORD is my "shepherd; "I shall not want.
2 He maketh me to lie down in

Same style as above bound in extra fine binding that will last 20 years ordinary care, for \$10.00.

Plain Type Text Bible

Clear black face minion type. Helps: Moody's Bible Study. Harmony of the Gospels, great periods of Bible history, prophecies, warnings and promises, dictionary of scripture proper names, maps, etc. Morocco with overlapping edges, stamped in gold. Size 5 7/8 x 1 1/2 in. thick. A regular \$3 value that we **\$1.25** are offering for

Same Bible as described above with the words of Christ in red, \$1.50.

Ideal Child's Bible



Bound in a beautifully grained, genuine leather, with overlapping edges, stamped in gold, red under gold edges.

It has a very clear, readable agate type; is self-pronouncing, chapter numbers in figures. Size 3 1/2 x 5 1/2, only 7/8 of an inch thick, and weighs 11 ozs. It contains twenty choice helps.

1. The books of the Bible in rhyme.
2. How to find the books quickly.
3. Finding great things in the Bible.
4. How to read the Bible through.
5. The treasures of the Bible.
6. How to study a Sunday school lesson.
7. The death of Moses.
8. How to study a Bible Character.
9. The story of Joseph.
10. How to study a book of the Bible.
11. The story of the Acts.
12. How to analyze a book of the Bible.
13. Analysis of the book of Acts.
14. Hints on studying the Bible.
15. The Bible in life and death.
16. What great men think of the Bible.
17. Testimonies to the Bible.
18. Golden verses of the Bible to be committed to memory.
19. A study of the Holy Land.
20. Bible manners and customs.

Every child should have a nice, convenient, attractive Bible that they can call their own, and this one is ideal. We contracted for a large quantity at such a low price that we can sell this \$2.50 Bible, postpaid, for **\$1.50**

Same style of Bible as above, keratol binding, red edges and not overlapping, 90 cents.

Old Folks' or Home Study Bible

The Home Bible for daily devotional reading. A superb record, and 17 maps, printed in colors, compiled from authoritative sources, covering completely the geography of the Bible, and a Calendar for daily reading the Scriptures, by which the Bible may be read through in a year. This book fills the ever-increasing demand for a Bible with large, clear print, and a size that makes it convenient for family services. For aged persons with impaired eyesight it will prove a blessing and add pleasure to the reading of God's Word.

It takes the place of a family Bible. Bound in a splendid quality, flexible Morocco, stamped in gold. Regular agent's price, \$6.50. **\$3.00** Our price, postpaid. Your name in gold, 50c extra.

Same style as the above in genuine leather binding with overlapping edges, special price, \$5.00.

Ideal India Paper Pocket Reference Bible

This Bible weighs only 11 ozs., is 5/8 of an inch thick, and size 4 3/8 x 6 3/8. It has very readable minion type, splendid Morocco binding, overlapping edges, silk headbands and marker. White opaque India paper, contains references and maps. Guaranteed not to break in the back. Just the Bible for men to carry in their pocket or ladies in their handbag—so small, light and convenient.

Our special price, postpaid. **\$4.00**

The same Bible as described above, with a complete Bible concordance. **\$5.00** Special price. Your name in gold, 50c extra; index, 50c extra.

Smallest Bible Made

We mean by this the smallest Bible with a readable type and with the references and concordance. It has an antique nonpareil readable type, 40,000 references, a complete Bible concordance with maps in colors, the chapter numbers in figures, and is printed on fine India paper, with red under gold edges, silk headbands and marker; bound in genuine Morocco with overlapping edges, stamped in gold, size 3 3/8 x 6 in. and a little over 1/2 inch thick. It weighs 10 1/2 ounces. This Bible is a regular \$4.00 value that we are selling, postpaid, for **\$3.00**

Sunday School Scholars Red Letter Bible

THE BINDING.—Genuine leather with overlapping edges, and very flexible.

THE TYPE.—Large, clear, easy to read nonpareil black face, pronouncing. Chapters in figures. All of Christ's words printed in red.

THE PAPER.—A very thin white opaque Bible paper, durable. Red under gold edges, silk headbands and marker.

ILLUSTRATIONS.—Sixteen full pages, printed in eight colors, and 32 full pages in one color. Frontispiece, presentation page and family record.

HELPS.—1,500 revised questions and answers, a complete Bible concordance, 14 pages of maps in colors, Hebrew, Phoenician, Greek and Latin alphabets.

THE SIZE.—5 7/8 x 1 in. thick, weight 20 ozs. Stamped in gold on back and backbone.

Specimen of Nonpareil Type

IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Mag-da-le'ne, and the other Mary, to see the sepulchre.

THE PRICE.—This Bible is a good value at \$4.50. Our special price, postpaid. **\$2.75**

Name in gold, 50c extra. **BLACK TYPE EDITION.**—Same Bible as described above, without the red letter feature. Price, \$2.50.

Small Red Letter Bible

The size is 4 1/2 x 6 3/8 x 1 in. thick. It has a very bold, clear, readable type, is self-pronouncing, has 40,000 references, chapter numbers in figures, beautiful white opaque Bible paper, silk headbands and marker, guaranteed nonbreakable back, bound in genuine Morocco with overlapping edges, stamped in gold, red under gold edges, with all of Christ's words printed in red. Regular net price \$3.85. Our special **\$3.00** price.

Patent thumb index, 50c extra. Same Bible as above, on fine India paper, without the red letter feature, \$4.75.

Precious Promise Testament

With a complete index. All Precious Promises marked in red. It has large, clear type. The only complete index to the New Testament. Special net price **\$1.00**

Same as the above in genuine leather binding, overlapping edges. Price, \$1.75.

Extra Special Testaments

Large minion type, words of Christ in red, full page colored illustrations, splendid grained Morocco binding. Stamped in gold, round corners, gold edges. Size 4 1/2 x 6 3/8 inches. **\$1.00** Price, postpaid.

Vest Pocket, leather bound, nonpareil type Testament, stamped in gold, round corners, red edges. **60c.** A Real Bargain

500 copies of a vest pocket size, flexible Morocco bound Testament with a splendid black face type. **25c.** Only

Workers' Testament

1,000 copies of a beautiful thin, hip pocket size, with all the scripture pertaining to salvation indexed and underscored in red, making a wonderful study for a layman, teacher or Christian worker. It is bound in Morocco with overlapping edges. The net price **\$1.40**

Price. 100 copies same as the above without the overlapping edges, 75c.

Jewel Testament

Fine Morocco binding, overlapping edges, India paper, silk sewed, largest type in a little book, size 2 1/2 x 4 1/2 x 1 1/2 in. thick; weight less than 3 ounces. Fits the hand and vest pocket. It is self-pronouncing, contains the Psalms. **\$1.50** Price. 500 copies for \$6.00.

Same style of Testament on regular paper, without the Psalms, 75c. Or with the words of Christ in red, 90c.

PENTECOSTAL PUBLISHING COMPANY - - LOUISVILLE, KENTUCKY.

PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor.
Mrs. H. C. Morrison, Associate Editor

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\$1.50 Per Year.
Vol. 38, No. 46.

BEWARE OF A BARREN LIFE.

By The Editor.

DON'T be so busy getting ready to do something in the future that you have no time to do something now. You may have no future in this world.

You will be judged in that great day of accounts, not only for what you have done, but for what you have left undone. Your neglected opportunities will be taken into account.

A certain fig-tree was not blasted root and branch in the day of our Lord because it grew dangerous reptiles or exuded poison, but because it was barren of figs.

We are saved by faith, but once saved we are supposed to get busy in the Lord's vineyard. We shall be judged according to our works. Saving faith makes a worker out of the saved. There are the lost to be found, the sick to be ministered unto, the imprisoned to be visited, the naked to be clothed, the hungry to be fed—work to be done all about us." Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me."

No one grows in grace while living in idleness. Idleness breeds wickedness. The men who work hard all day at some useful trade are not the burglars of the night. Christians who are busy seeking God's lost sheep through the day are not rollicking in the dance halls at night. Those who are well occupied in the service of the Lord are wonderfully protected from temptation. It is an old and trite saying that, "An idle brain is the devil's workshop."

If the members of our Protestant churches in this great land, who have really been born of the Spirit, and wholly consecrated to the service of God, had been taken out of the world, and the world taken out of them, and they had gone back into the world to save it from its sins, we would be living in an age of gracious revivals and marvelous demonstrations of the Spirit's power. We have thousands of church-members who put forth no effort to win the lost; neither by word or example are they bringing sinners to repentance or to saving faith. The crying need of the times is a people saved from sin and giving themselves with holy zeal to the great work of saving others from sin.

I was quite encouraged not long since when a very prominent preacher in a large city church announced to a vast congregation that his members who read THE PENTECOSTA HERALD were workers. He said he could depend upon them to attend prayer meeting, to lead in prayer, to go out and hunt the lost, invite them to church, labor at the altar with penitent sinners, and he was able to call upon them at any time for effective, earnest, religious service. This certainly was an encouraging statement. He

urged his people to take the paper and read it; to keep posted in the things of the Kingdom; to keep their hearts warm with the reports of revivals, and the discussion of great spiritual themes. There is nothing we desire more than that the people who read this paper shall be deeply spiritual and earnest Christian workers full of zeal for souls, not satisfied unless they are getting believers into full salvation and sinners to true repentance and saving faith in Christ.

The Brooklyn Annual Holiness Convention.

THESE conventions are held during the last days of October and first days of November. This is the eleventh convention; it has been my privilege to attend ten of them, and I am coming to feel a bit at home in these great annual meetings of the holiness people in this region.

• While the convention is interdenominational, and all are heartily welcome from every church, the principal attendance and support come from the M. E. Church, the Free Methodist and the Nazarenes. It is the plan of the committee to have preachers representing these three churches. This year Brother and Sister Thomas of Wilmore, are prominent workers, and always most efficient. Brother Ruth, Brother Shelhamer, and myself are the principal preachers. Brother Yates leads the singing, Miss Ruth Harris, soloist, and Mrs. John Norberry presides at the organ, while her accomplished daughter plays the piano.

The meetings are held in the First Methodist Church of Brooklyn, a great cathedral Church, most conveniently located for such a gathering, just at the First Street Station on the underground railroad after you come under the river from New York City. Large numbers of people attend the meetings from the big city side. Many have been in attendance from out in the state and from other states. I think the congregations this year are larger than usual, and the spirit of the convention has been very fine. Often the altar has been full of seekers and many souls have been blessed; quite a number have professed full salvation.

Brother and Sister Cooke put themselves and their means into this work with great zeal, and their faithfulness has been amply rewarded. Sister Cooke carries the convention in her thought and on her heart, and in her prayers throughout the year, and sees the people saved and blessed with great joy. There are many faithful people engaged in the work who will be mentioned by Sister Cooke in her write-up of the meeting, whose names escape my memory. The Lord knoweth them that are his. It is good to be here.

I have been invited to come back from year to year as long as I am able to stand up and preach. The Lord willing, I shall be coming back for some years yet.

This morning the brother who was called on to pray just before I preached asked the Lord to bless our "aged brother." I suppose he had me in mind, and while I am not sensitive about my age, it looks like taking the advantage of a brother to mention the matter to the Lord before the congregation, when you have no chance for a come-back. If I live to see March 10, 1927, I will be 70 years of age. Much has happened in this world since I was born, but my being born has had nothing to do with the discovery of radium, the telephone, phonograph, wireless telegraphy, undersea boat, airship, the manufacture of automobiles and a thousand other things that have come into use among men.

In the past seventy years we have had the Civil War, the Spanish War, considerable fighting with the Indians in the west, the World War, and countless wars in Europe and Oriental countries, but in spite of all this, I would rather have lived the past seventy years than at any time in the history of the world. I am thankful that I was born when I was and where I was. The old U. S. A. for me, and old Kentucky of all the states. I thank God my mother was a shouting Methodist, and that when I was three weeks old she went to church and gave me to the Lord to preach the gospel, got happy, shouted, and said, "I have given little Henry Clay to preach the gospel and I believe the Lord has accepted him, and when I am dead and gone he will be preaching Jesus." That was a good start in the world. I have lifetime invitations to some gatherings of the holiness people, and many years' engagements for others. I am wondering what the future has for me in service. I might be preaching for ten years yet, and I should not be surprised to wake up in heaven any morning. My heart conditions seem much better than four years ago, and I am happy on the go.

I should like to live, please God, to see The Evangelical Methodist League grow into a powerful revival movement. I should like to see enough tents in the field to preach full salvation to 100,000 people every night during the clear weather of the summer. Ten nights like that would make a million. That would be great! Will it be possible! No doubt the tent boys preached to twenty or thirty thousand people some nights the past summer.

If the people who love the Lord and human souls will help us, some summer not so far away, we shall preach the gospel of full salvation to five millions of souls during the months of May, June, July, August and September. Some one says, "Morrison is getting exaggerated notions about this summer tent work." I hardly think so. I am deeply

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SOME QUESTIONS AND ANSWERS.

Rev. G. W. Ridout, D.D., Corresponding Editor.



brother in North Carolina sends me one of Dr. Cadman's questions and answers as follows:

I. DEPRAVITY.

"If men are totally depraved, as some portions of the Bible apparently state, must not children be depraved also; and if children are thus totally depraved by inheritance, how can the statement attributed to Christ that, 'of such is the kingdom of God,' be true?"

Answer by Dr. Cadman: There is no cast iron doctrine of total depravity found in the Bible. In a certain passage of the Psalms there is a despairing reference to one's having been born in sin. This passage, however, reflects a mood, or bent upon a particular case, and is not a universal statement or a formulated doctrine. The inquirer might profitably try to forget, as an experience, all the theology he ever heard or read, and then read the New Testament, as a whole, with a fresh mind. The difficulty he now experiences might then disappear. It is one which has been artificially created by speculation upon the Bible."

Dr. Cadman used to be a Methodist preacher. No doubt he was trained in good old Methodist theology, but he has ceased to be a theologian and is now one of America's popular preachers. He seems to have shaken off all that he ever learned of Methodist theology; he is modernistic, liberalistic, and whoso follows Dr. Cadman on the sin question is sure to get greatly confused and will inevitably be led into the place where (a) Sin is not to be taken seriously. (b) Depravity is to be ignored. (c) Salvation from all sin is something not to be sought for, or expected.

Now witness the difference when John Wesley speaks. At one of the conferences this question was asked Mr. Wesley: "Some who once preached with us deny original sin. What is to be done in this case?" Wesley's answer was on this wise: "No preacher who denies depravity can preach any more among us; and we advise our brethren not to hear him."

We know that in Methodism today if this rule of John Wesley was to be observed that there would be a big exodus from the Methodist fold and ministry, because we have large numbers of preachers and teachers who repudiate the doctrine of human depravity.

What are the facts about Depravity?

1. It is one of the tenets of Protestantism.
2. It is one of the Articles of Religion of the Methodist Episcopal Church.
3. It is one of the doctrines constantly preached by the soul winners of the church throughout the ages.
4. It is taught in the Scriptures, both in the Old Testament and New. The Pauline writings are full of the subject.

What do we mean by Depravity? That inheritance of nature, that tendency in human nature "that naturally is engendered of the offspring of Adam, and is very far gone from original righteousness, and is of his own nature inclined to evil, and that continually" (Art. VII.)

My good friend, Rev. L. D. McDougale, of the Wilmington Conference, writing on this subject sets Depravity forth as follows:

"Carnality is an inherited sinful state.

"Carnality is an unchangeable enemy of God and man.

"Carnality is excluded from the kingdom of heaven.

"The pardon of transgression and the cleansing of the soul from inherent unrighteousness are not identical nor simultaneous.

"Carnality is removed by crucifixion and the Holy Spirit. Crucifixion killed carnal

BEING FILLED WITH THE FULNESS OF GOD.—Eph. 3:19.

By the "fulness of God" we are to understand all the gifts and graces which he has promised to bestow on man in order to his full salvation here, and his being fully prepared for the enjoyment of glory hereafter. To be filled with all the fulness of God, is to have the heart emptied of, and cleansed from, all sin and defilement, and filled with humility, meekness, gentleness, goodness, justice, holiness, mercy, and truth and love to God and man. And that this implies a thorough emptying of the soul of everything that is not of God and leads not to him, is evident from this that, what God fills, neither sin nor Satan can fill, nor in anywise occupy; for if a vessel be filled with one fluid or substance, not a drop or particle of any other kind can enter it without displacing the same quantum of the original matter as that which is afterwards introduced.

God cannot be said to fill the whole soul while any place, part, passion or faculty is filled or less or more occupied by sin or Satan; and as neither sin nor Satan can be where God fills and occupies the whole, so the terms of the prayer state that Satan shall neither have any dominion over that soul nor being in it.

A fulness of humility precludes all pride; of meekness, precludes anger; of gentleness, all ferocity; of goodness, all evil; of justice, all in justice; of holiness, all sin; of mercy, all unkindness and revenge; of truth, all falsity and dissimulation; and where God is loved with all the heart, soul, mind and strength, there is no room for enmity or hatred to him or anything connected with him. So where a man loves his neighbor as himself, no ill shall be worked to that neighbor; but, on the contrary, every kind of affection will exist toward him; and every kind action, so far as power and circumstances can permit, will be done to him.

Dr. Adam Clarke.

Saul and produced spiritual Paul. 'I am crucified with Christ: nevertheless I live; yet not I, but Christ, liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me.' Crucifixion is necessary, for 'without holiness no man shall see God.' 'Thou shalt love the Lord thy God with all thy heart' (when?). 'Having begun in the Spirit are ye now made perfect by the flesh?' Being confident of this very thing, that he which hath begun a good work in you will finish it."

"Being a state, natural depravity cannot be pardoned; being immutable, it cannot be regenerated or sanctified; it cannot be suppressed, controlled, conquered, outgrown, outdone or overcome by human agency or Divine power; it is 'enmity against God, it is not subject to the law of God, neither indeed can be.' 'The old man' is inherently impure, ungovernable, and possesses a constitutional prejudice toward holiness and God."

II. REPENTANCE.

What is understood and implied in Evangelical Repentance? An excellent definition of Repentance was that given many years ago by Father Haney:

"Under the clear divine conviction the soul of the impenitent is enabled to comply with gospel conditions. Whether the saving process is suspended with this first step or carried forward to completion depends wholly on the agency of the sinner. Having revealed to him his lost and guilty condition, and offered him the remedy, and having by the Holy Spirit imparted sufficient strength to comply with the conditions, God now waits for the sinner to repent. The repentance demanded involves four points:

1. The knowledge of sin.
2. A godly sorrow for sin.
3. Confession of sin.
4. The abandonment of sins."

III. THE SANCTIFIED STATE.

Rev. E. I. D. Pepper, of Philadelphia, many years Editor of *The Christian Standard*, was a matchless expositor of Bible Holiness. In one of his Bible Readings which he gave at Mountain Lake Park many years

ago, he set forth the sanctified life very beautifully. He chose for his text just three words, found in Colossians 3:22, 'Singleness of heart,' and said:

"The first purpose of entire sanctification is to save us out of all 'mixtures.' Oh, what extremes of greatness and littleness are to be found in some men! Pleasant at home, good to their own household, and mean as sin outside, and to all others. Or, pleasant outside and a perfect bear at home. The justified state is a mixed state. The sanctified state is an unmixed state—that is just the difference. In the sanctified state we are made free from alloy—pride, unholiness, ambition, churlishness, babyishness—all these are taken out, and we are saved from mixtures. Pride gone, haughtiness gone, envy gone, evil-mindedness gone—an unmixed state.

"Singleness of heart' involves three things which we wish to notice today: 1. Deliverance from being disagreeable; 2. Deliverance from being double-minded; 3. Deliverance from being apathetic.

"Deliverance from being disagreeable.' I know the verse from which my text is taken warns us against being simply 'men-pleasers.' But every Christian can and ought to be a perfect gentleman or lady. We are not to please men in the sense of sacrificing the Gospel so to do, but in the gentleness of Christ. Holiness is intended to keep us in perpetual good humor. Oh, I do covet for all holiness people this persistent, steady, good humor—this spirit of forbearance—not only with our own kind of people, but with those who are crooked and perverse. There is no special merit in being kind to kind people, but you know there are folks who just seem to delight in—as it were—running a buzzsaw through your tenderest feelings, and holiness, 'singleness of heart' will keep us in perpetual genuine good humor with such. It will impart to us an ineffable sweetness which enables us to be 'men-pleasers' in the sense in which even Christ 'pleased not himself.' Oh, beloved, there is a place in this life to which we can get which we have never occupied yet! There can still be a sinking out of self, out of selfishness, out of worldliness, into Christ, such as the best of us have never yet known. 'Let this mind be in you which was also in Christ.' 'Let it', just 'let it'. Oh, how glad the Lord is to find a few empty hearts which will just let him come and fill them! 'Out of the heart are all the issues of life.' Get single-heartedness. A double heart will produce a double life. Our outward life and our heart life does not seem to be a piece. Singleness of heart will make it so. Oh, it is just like music to my soul! Glory to God!"

IV. THE UNSINNING LIFE.

John Wesley tells us in his *Plain Account* that, "Sinless Perfection" was a term he did not use for fear of being misunderstood. Many there are who hold that as long as we are in the body we have to sin; but they forget that sin means guilt, condemnation, God's displeasure and the loss of his presence. When God saves a man he saves him from the love of sin; the power of sin is broken and the thoroughly saved soul does not want sin.

An Arminian arguing with a Calvinist remarked, "If I believed your doctrine, and were sure that I was a converted man, I would take my fill of sin." "How much sin," replied the godly Calvinist, "do you think it would take to fill a true Christian to his own satisfaction?" Here he hit the nail on the head. "How can we that are dead to sin live any longer therein?" A truly converted man hates sin with all his heart; and even if he could sin without suffering for it, it would be misery enough to him to sin at all."

BEACON LIGHTS OF FAITH.

Rev. C. F. Wimberly, D. D.

CHAPTER XXI.

GEORGE MULLER.



OT since Augustine was delivered from a life of profligacy to sainthood, has there been such a radical character contrast, as that of George Muller, the Bristol Orphan House man. The only difference was that, Muller sank to depths of degradation and dishonor, never approached by Augustine. We stand amazed in the presence of a man like him who, until twenty years of age, was a thief, a consummate liar, an embezzler, a drunkard, a gambler, and all the other lower vices which belong to a life given over to every evil passion.

When we become familiar with this man's life, how that he demonstrated with as much certainty—even as the Apostle Paul—the dependableness of God's answer to prayer, more than any man of modern times; and traveled with him through the slime of his young manhood, it is a miracle as great as anything accomplished, when, or since, Christ was upon earth. The Scripture George Muller used much in his life: "Jesus Christ, the same yesterday, today, and forever," has a new demonstration for the whole world. With this man, it was a fact.

His father was a German, in the employ of the Prussian government living at Kropfensteadt, at the time of his birth, Sept. 27, 1805. When he was less than five years old, the family moved to Hammerslaben, and finally located at Madgeburg. The family was not religious; this boy received no religious training whatever. The father loved him so much, and was so indulgent with him, that it helped the lad in his selfish depravity. So much money was given him that, when he did not have what he wanted, would steal from any source to satisfy his wants. Before he was ten years old, he stole regularly from the government fund in possession of his father.

In spite of these things, and neither of the parents being religious, his father wanted George to become a minister. With the German people—many of them—the ministry was a profession, to be followed as a way to get a living; an idea held yet by those people. The call of God to this sacred work does not enter into the choice. George agreed with his father's program of life and spent years in college, living in the most flagrant sins, and at the same time preparing for the ministry.

At the age of eleven, his father entered him at the cathedral school at Halbestadt, and the lad mixed his studies with novel reading, card playing, and drinking. While his mother lay dead at home, he was reeling on the streets intoxicated—in a wild debauch; and this at the age of fourteen. At the time of his confirmation, he went through the preparatory studies, and when the time came, he withheld nearly all of the fee, given him by his father for this purpose. In the year 1821, he was placed in the school at Madgeburg, and from here, he ran away, put up at expensive hotels, forged checks on his father, left bills unpaid, and was finally arrested for his forgery, and sent to prison. When the father heard of this disgrace, sent the money at once, and had him released. After this, there were some signs of reform—to the delight of the father; but as he tells us, at heart, he was as wicked as ever. His repentance was but a sham.

We shall now see the turning point in his life. The second period in the career of George Muller began a Saturday evening in November, 1825, when a student friend invited him to go with him to a meeting, where some devout people, simple-hearted, met and

sang, prayed and explained the Bible as best they could. The feature of the meeting which gripped this young degenerate, was seeing people kneel in prayer; this he had never seen before. It was the beginning of his conviction, and before retiring for the night he, too, got on his knees and prayed. This was while a student at Halle. We do not pretend to explain the seeming lack of restitution which should have obtained in his conversion; but step by step, there was wrought the salvation of one who became the greatest saint of nearly two millenniums; he literally came out of darkness into light.

We wish to notice some vital steps which obtained in the transformation of this young profligate student, which proved the genuineness of his conversion. 1. At the time, he was translating a French novel into the German, and expected to use the money received in taking a pleasure trip in southern Europe. This was abandoned, and he turned it over to another. 2. He discovered the preciousness of God's word, as in it he saw revealed the love of God in Christ. 3. Early in his Christian experience, Muller felt a decided call to do missionary work, and about the same time, fell desperately in love with a beautiful girl. So the third acid test of his love to God above all carnal considerations, was the giving up of the girl he loved, who did not exactly agree with his convictions. 4. The last lesson test, which gave a very clear indication as to his future work was his absolute dependence upon God for all his needs. The vessel was being prepared as clay in the hands of the Divine Potter.

There were about one hundred passages of Scripture which Muller marked and digested in the days of his religious formation, and were the magnets of divine truth upon which he based his life's activities. They were clear-cut statements and promises which he believed throughout his entire life. We will note a few as follows: "Thy word is a lamp unto my feet, and a light unto my pathway"; "Cursed is the man who trusteth in men, and maketh flesh his arm"; "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you"; "Whatsoever ye shall ask in my name, that will I do"; "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you"; "Take no thought of your life what ye shall eat, and what ye shall drink; nor yet your body, what ye shall put on"; "Come out from among them and be ye separate, saith the Lord"; "Delight thyself in the Lord, and he shall give thee the desires of thine heart"; "Whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them"; "Jehovah Jireh" (The Lord will provide), "All things work together for good to them that love God, to them who are the called according to his purpose"; "He hath said, I will never leave thee, nor forsake thee."

From these we can easily understand the effect upon a life when they were believed in childlike simplicity. These mighty promises were accepted by George Muller at 100% par value; and upon such promises he built up the most marvelous superstructure known in the history of religious faith. His Beacon Light shone in first magnitude splendor. The providence of God in the lives of such men as Moses, Elijah, and Paul, were no more wonderful than God's dealings with this man in the Nineteenth Century.

The first religious impulse of George Muller was a seeming call to the Mission field; however, while yet a student at Halle, he received free lodging and board at the Orphan House, founded by one A. H. Franke, more than one hundred years before, and was built by faith, and was still in existence. Here was an object lesson of trust in God

from which he was never able to free his mind. This Orphanage was a visible, tangible demonstration that God hears prayer, and had enabled his servant to care for orphans while he lived, and established a work enduring through the century, as Franke had been dead for that length of time. The germ idea of Muller's work at Bristol, England, was planted while a student at Halle, and a beneficiary of the famous institution.

Mr. Muller became a pastor at Teignmouth in 1830; but he very soon found that he could not conscientiously serve in such a capacity, as it would mean a stipulated salary which, of necessity, must depend upon the people being assessed so much, or from pew rentals; all of which could not be reconciled with a life of faith. In 1830, George Muller was married to Miss Mary Groves, a lady in perfect sympathy with the religious convictions of her husband, and proved to be a God-sent helpmeet in his work for more than forty years. She was a mother to the orphans throughout all those wonderful years. The pulpit was resigned, and this young couple was left without resources, entirely dependent upon the Lord.

We now come to the final field of labor to which, beyond a doubt, God had raised him up. At each step he had been hindered in his missionary plans, although he had made application to the Berlin Missionary Society. Mr. Muller had a devoted friend, Mr. Craik, who had gone to Bristol, England, for a few weeks' preaching engagement. Mr. Muller soon joined him there; and it was soon made plain that God had a much wider sphere of work for them than a pulpit, or work on a mission field; although both of them continued to preach, and God honored their ministry in the salvation of men. In 1834 the first seeds were sown which ultimately terminated in this young saint finding himself in the will of God. It was the initial step in founding the greatest orphanage in the world. At the very beginning this staunch German character settled upon a financial system from which he never deviated one iota in all the remaining years.

First, it was to be a life of faith alone. Second, neither he nor any of his helpers should tell any one their needs. Third, help should not be solicited from any source, whatsoever. Fourth, that all needs for buildings, food, clothing, fuel, etc., must come through the avenue of prayer to God. George Muller became absolutely certain that he was in the will of his Father in Heaven, touching this work; the pathway was clear, and in co-operation with his friend, Mr. Craik, the enterprise was launched. The orphans came, and never before they could be cared for.

The first Orphan House was in a rented building, on a resident street, and of this the community objected to the noise; whereupon the necessity for a building with suitable grounds for the cultivation of vegetables, etc., was felt. This situation became clear to Mr. Muller in October, 1845, and just one month later, one thousand pounds donation was received for this purpose. Prayer was then made for a suitable site, and at last Ashley Downs was suggested. The price was two hundred pounds an acre; but Mr. Muller waited, and prayed, and finally this choice plot was given him at one hundred and twenty-five pounds an acre, a saving of seventy-five pounds on each acre. Then an architect from London offered his services free. Two hundred and twelve days of waiting on the Lord, and only twenty-seven hundred pounds in hand for the enterprise.

Step by step, the work went on, and in twelve years from the opening of the insti-

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Constructive Scholarship vs. Destructive Criticism.

Bishop H. M. DuBose.

V. THE RESULTS OF ARCHÆOLOGY.



O the ordinary reader the history of archæology, while it creates an impression of interest and challenge, comes in the shape of a multitude of splendidly confused details. The results of years of excavation and research are not related in his thought, nor mechanically assorted by him in a manner calculated to make them available for use in construing history, or in answering the questions of criticism. In a general way, most people understand that archæology is related in some particular fashion to matters of Bible belief; but it runs to the point of no effective conclusion on the part of the average Bible student.

In this paper, the last of the present series, I am undertaking to set the results of archæology in a somewhat apprehensible and available order. This will relate quite as much, if not more, to the historical and cultic results than to the developed technique of the science, or even to the particular "finds" which have been registered in its name. The outcome of archæology has resulted in both a science and a philosophy; and perhaps, no less, in an enlargement and steadying of the creed. Nor can I fail to reiterate here the assessment of archæology as being a second revelation; and as carrying tokens of a special divine providence in the times and manners of its development.

The archæology of Babylonia and Assyria occupies the foreground in any view that may be taken of the science, general or Biblical. The discoveries made in the fields of both Northern and Southern Babylonia, as also of Nineveh, embody not only the most brilliant achievements of archæology; but they bear upon the earlier Bible history and literature more significantly than do the results achieved in any other field. This is especially true of the Genesis history of the ancient patriarchal world, and of the earlier settlements of the race. The monument records retrieved from Babylon regarding the reign of kings, from Sargon, and earlier, to Nebuchadnezzar and the Persian conquest, including the Berosus record of regal longevity, give a presumptive and historical testimony to the truth of the Genesis story. They also strangely indicate, do these Babylonian monuments, that there existed a human record of the pre-Babylonian age from which both the Scriptures and the monuments themselves drew for their separate writings. These older human race records logically would have been echoes of an ancient monotheistic faith, lost to the body of the Semites, through a Sumerian Babylonian syncretism in Mesopotamia. The Gilgamesh Epos, copied by Assurbanipal from the far earlier writings at Nippur, and the Genesis stories of Creation, the Fall and the Flood, illustrate how the two Semitic literature makers may have had access to the most primitive records of humanity. The importance of the fact implied in this statement should not be missed. The tower of Babel world, as opened to our view in Genesis, was not a world held in intellectual darkness; but rather one, as we now see it through archæology, of surprising enlightenment, though not of a spiritual consistency. But it rather makes upon us the impression that it was in a state of lapse from some former cultic and spiritual state than of being arrived at as a stage of consecutive evolutionary development. In some tangible way, it was still in touch with the memories and words of the past. These memories and words had a direct impact upon the narratives of Genesis. But on any hypothesis of origin, only divine inspiration could account for the monotheistic clarity of Genesis, as

compared with the tablets of Babylon and Nineveh.

The Genesis story of the migration of the Semitic people to the plain of Shinar (Shumeria), the building by them of the tower of Babel, and the subsequent confusion of tongues, is validated and explicated in the identification and excavation of the central ziggurat of Babylon; the topographical and archæological evidences of the existence about it of a vast population; and the further monumental evidences of Semitic and Sumerian lingual conflicts, which thwarted the unity of early Mesopotamian empire, and which reasonably accounts for the division of the Semitic community into Babylonia and Nineveh, and also for the many migrations of Semitic groups, as that of the Abrahamic family, into other lands.

The monuments of both Babylon and Nineveh strongly corroborate the Abrahamic and later Israelitish history in Canaan. The recovery of the stele of Hammurabi, with the concomitant history of the law-giver, makes contact with the history of the Old Testament at Genesis 14; and shows the narrative of that chapter to be a valid and veritable world picture of the age, and of its interracial activities. The story of this stele is not only sufficiently engaging and profitable in itself, but its illustrative value as an expositive of archæology is sufficient to justify its full presentation here. J. J. M. de Morgan, a French archæologist, late in the nineteenth century became convinced of the existence of such a catena of laws as that exhibited by the stele, and set out to locate it. In 1901 his faith and search were rewarded at Persepolis, the old Persian capital, where he found the venerable relic in three fragments. When put together, the monolith, which is of black diorite, stood seven feet and three inches in height, and measured six feet and two inches at the base, obelisking to five feet, six inches at the top. It is estimated that originally the monument contained 8000 words, in 282 sections. A few sections have been erased or abraded. It is conjectured that the monolith had been carried away from Babylon by one of its late Elamite conquerors; and by the Persians was later transported to Persepolis.

All archæologists identify Hammurabi, the creator of this stele, and whose name and figure, with those of the god Marduk, appear upon it, with the Amraphel of Genesis 14. The significance of this identification at once appears. It points to the fact that Abraham lived in a time of writing and culture; and it also suggests that a rich and intelligent prince, such as Abraham was, would be possessed of personal writings and family records; and these, in view of the large servant community which constituted Abraham's pastoral establishment, would contain written laws and rules of domestic and feudal government. That Abraham carried such writings with him out of Haran into Canaan can now hardly for a moment be doubted. These writings are, no doubt, echoed in the Book of Genesis, especially in its genealogical tables and its memorabilia of the earliest of the patriarchs. Moreover, the laws which are read from Hammurabi's stele were not a creation of Hammurabi or his times; but they are of the essence of a great "common law" code which was of the general ethical consciousness of humanity, and which looked backward toward a more certain human solidarity in blood and thought. Abraham and Moses had access to these originals, equally with Hammurabi and the codifiers of his statutes, which he naively enough ascribes to Marduk, thus suggesting their antiquity and open descent. At last, indeed, they may well be credited with a divine origin, since they were, so far as they

were of ethical value, survivals and concretions of the original commandment given of Jehovah to men.

The history of Northern Israel, as it fell out under the reigns of Ahab and Jehu, is testified to in the inscriptions on the black diorite obelisk of Shalmaneser, King of Assyria, who in the eighth century B. C. reduced Samaria to vassallage and tribute. This obelisk not only carries the history of these transactions, but also carries the names of the reduced and subjugated kings. The Israelitish account, no less than its Assyrian correspondent, bears the mark of contemporaneous record. It is interesting and reassuring to find that all the names of Assyrian kings mentioned in the Books of Kings and Chronicles have been verified from the Assyrian monuments; and are also seen to fit into the histories furnished in those books. It is also worthy of note that, where the Babylonian monuments and records make contact with the Scripture narratives, the agreement is such as gives abiding confidence to those who believe in the traditional Bible. The historical incidents recorded in the book of the prophecy of Ezekiel as having occurred in the land of Babylon have been made doubly credible by surveys and researches in Mesopotamia.

Egyptian monuments and ruins have returned a no less direct, albeit a later, testimony to the historical truth of the Scriptures. The Bible account of the settlement of Jacob and his sons in Egypt is well supported in what we have come to know as the land of Goshen and the industrial and political conditions prevailing in Egypt from the end of the seventeenth to the beginning of the nineteenth dynasties. The industrial and administrative order, as also the cultic situation, which followed the Hyksos domination is certainly not incorrectly suggested in the Hebrew pictures of the times from the lordship of Joseph to the period of the exodus. If the very ruins of the grain cities built by the Hebrew slaves under Rameses have not been uncovered, then cities which exactly correspond to the description of these in Exodus have emerged, with their straw and clay-mixed bricks, to bear testimony to the truth of the story. Dr. Flinders Petrie has discovered and excavated the ruins of the city of Tahpanhes, "the house of Pharaoh", on the Northeastern frontier of Egypt, the city to which Jeremiah and the fugitives from Judah fled after the dethronement of Zedekiah, and described in the fifty-third chapter of Jeremiah's prophecy. Dr. Petrie has restored, in draft, the details and outlines of this castle city, and finds it to coincide with the account of Jeremiah's prophecy. But what is most remarkable is that he found that the place was known to the local Fellah and Arab populations as the *Kasr el Bint el Yehudi*, or "The Palace of the Daughter of Judah;" the form "daughter of Judah" being constantly used in Hebrew prophecy. Dr. Petrie was able to identify the very pavement stones, so vividly described by Jeremiah (43:9), as being at "the entrance of Pharaoh's house."

We have several times adverted to the account of the most recent triumph of archæology in Egypt, that of the opening of the tomb of Tut-ankh-Amen at Luxor. A further reference to it will be a fitting close for this series of papers, dealing with proofs of the truth of Bible history. The "resurrection" of King Tut perhaps brings no great new fact of archæology to light; but it tremendously emphasizes the vindication of Bible history points, and gives them vividness and enduring certitude. This emphasis goes chiefly to the conditions and surroundings of the Israelites at the time of the exodus and the sojourn in the wilderness. The

funerary wealth of Tut-ankh-Amen's tomb—beaten gold, precious stones, delicate carvings in alabaster, wood work, needle-work, and fine textiles—indicates a contemporaneous age in Egypt of surprising advancement in the arts and refinements of life. The Israelites, though for a time enslaved, could not have lived four centuries in the midst of conditions such as these without becoming conformed to the country's standards of intelligence and skill. This contributes to the refutation of the charge that the Israelites of the exodus were ignorant, nomadic Bedouins. It also shows the easy possibility of the tabernacle, the ark of the covenant, the furniture of the sanctuary and the ephodry of the priesthood, as realized in the wilderness. The builders of the wilderness tabernacle were of the school of those who built the tomb of Tut-ankh-Amen. Not only was Moses "learned in all the wisdom of the Egyptians", but his brother Aaron, was possessed of a cultured and judicial mind and was eloquent of speech and an impressive personality; while Miriam, the sister, was a poetess, a gifted musician and a leader of women. This family could not have been an exception amongst two millions of tribal kindred. This is the character of testimony to the people whom Jehovah called out of Egypt.

THE HERALD has blessed thousands! It is the comfort of the sick and shut-in. It is the solace of the dying. It is the pastor's silent assistant. It is the evangelist's friend. It labors in thousands of homes. Why not put it into the hands of people who need God? The Special Revival Issue of THE HERALD will cost you but \$2.00 per hundred, or \$5.00 for three hundred. Yet it may mean the salvation of some soul to whom you give it.

A Conference Action and An Unalterable Fact.

IN a recent issue of THE PENTECOSTAL HERALD, Dr. H. C. Morrison, Editor, is reported to have written concerning the recent session of the Kentucky Conference. *The Southern Methodist* of September 29th, page four, quotes Dr. Morrison as follows, "There was quite a debate in the Conference with reference to the power and liberty of some of the Conference Boards, and it was very clear that the majority of our Conference do not propose to be under the government of their Boards when the employment of outside agents involving expense is concerned."

Since the Boards referred to were the Board of Missions and the Sunday School Board, and since I am chairman of the Board of Missions, I feel obliged to say that our Board, at least, has been unintentionally misrepresented. (I say "unintentionally" because it was Dr. Morrison's fine spirit and masterful leadership that led the way to a reconsideration and approval of the program of the Sunday School Board after it had been rejected by the Conference the day before. For that one reason beside many others I shall always love him).

At the same time, he clearly overlooks the facts in the case when he says that the debate had to do with "the power and liberty of some of the Conference Boards." The Board of Missions did not assume that it had the "power and liberty" to employ a full-time Missionary Secretary and fix his salary, without the approval of the Conference. The debate was upon the expediency and advisability of taking such action in harmony with the request of the General Board.

The Conference very definitely decided, by regular vote after ample discussion, that

such a step was not advisable nor expedient, but that we had in the presiding elders and pastors sufficient machinery to do the work before us. Our Board has cheerfully accepted that decision, and is adjusting its program accordingly. It has been our fixed policy to work in harmony with the will of the Conference, and we do not now aspire to any power or liberty not granted by the duly constituted laws of the Church.

The thing that is important now is to bear in mind that no vote of the annual conference can alter the fact that our Church is facing a critical missionary situation, and that if she meets it with credit to herself and with honor to her Divine Head, we must provide an increased support for the cause of missions. There is amongst us no difference of opinion on that point. A simple problem in long division reveals that a fair and equitable share of this increased support is \$20,000.00 from Kentucky Conference, over and above our regular assessment.

Our Board of Missions is interested in raising that amount this year in such a way as to stimulate the spiritual life of our people and at the same time not injure the cause of any other local or connectional enterprise. This can be done with the sympathetic co-operation of presiding elders, pastors and laymen. The way in which it is done is not essential. The doing of it is. Are you with us? Then, let's go!

WALTER V. CROPPER, Ch'm.
Ky. Conf. Board of Missions.

A symposium on the Revival! One of the finest set of articles on the subject that we can get. It deals with every phase of the subject. It tells how to have a real revival, and gives the best methods used by the best workers we know. It will be worth the price of a yearly subscription to read this. Yet it is to be in the Special Revival Issue of THE HERALD on Nov. 24. Order now. One hundred copies for \$2; three hundred for \$5.00.

Books for Older Children.

There is nothing better to place in a child's hands—better still his heart—than a good book. If you can teach your child to read the right kind of literature, you have gone a long way toward shaping his life for time and eternity. I wish to suggest a series of books for teen age boys and girls.

1. John Wesley, the story of whose life is soul-inspiring. It has 130 pages, bound in beautiful cloth and thrills one from start to finish.

2. John G. Paton, a man whose life is filled with incidents that bless and inspire to high ideals of life. There is no more interesting book for your boy or girl than this life of the Hero of the South Seas. It has 127 pages, bound in cloth, and is sure to please.

3. Martin Luther, known as the "Lion-hearted Reformer," is a most fascinating and thrilling history of the man who, as was said of the early apostles, "turned the world upside down." Get this book, get your child's heart saturated with the wonderful life of this man, and you will have planted something that will mean character and success. It has 155 pages, bound in cloth, and very cheap.

4. James Hudson Taylor, pioneer missionary to Inland China, has a story of adventures that holds one from the beginning to the close of the book. The hours spent in reading this will be hours that will count for all time.

5. Charles H. Spurgeon, a beautiful story of the great English preacher whose preaching called many a wandering sheep back to th Father's fold. He is known as the "Prince of Preachers."

We wish to bear our testimony to the value of the above books and urge parents, Sunday school teachers and friends who are looking for something worth while to place in the

hands of the young to direct their feet in the right paths, to order one or more of these splendid books. You will, when I tell you the price is only 75 cents each, a valuable gift for a small price. The Pentecostal Publishing Co., will be glad to send these books postpaid on receipt of above price. If a thousand copies of these books should find their way into the hands of boys and girls to bless their lives, I should feel that my recommendation had been invaluable.

MRS. H. C. MORRISON.

Special Revival Issue of THE HERALD on Nov. 24. It will be full of interesting discussions on different phases of the revival. You will want a number of copies to distribute among your neighbors. How many do you want? Let us know at once. Price \$2.00 per hundred.

"Quiet Talk" Gordon's New Book.

Rev. S. D. Gordon, who has charmed many tens of thousands with his "Quiet Talk" books, has given us a wonderfully interesting and helpful book, the title of which is "Five Laws that Govern Prayer." It is such a charming little volume that I want all of my friends to read it. It is a wonderful faith stimulant. It will put fresh hope into you for those whom you have prayed and become discouraged, and almost given up. It is easy reading. It warms the heart, reveals God in a very real way, and you begin to pray afresh with renewed faith and expectation. Get the book. The price is only one dollar, and can be had of The Pentecostal Publishing Company, Louisville, Ky. I have not read anything in a long time that so quickened my faith in the efficacy of prayer or, better, that so stirs my heart to pray with the assurance that God hears and answers prayer.

H. C. MORRISON.

P. S.—I am sending this book to a loved one who needs to know more of prayer, and to get help from God.

Yes, it is fact. The Special Revival Issue of THE HERALD on Nov. 24, will answer many vexing questions concerning the revival. Are you interested? Order at least a hundred copies and give to your church members. Only \$2.00 per hundred. How many shall we send you?

"Crossing the Deadline"

By Rev. H. C. Morrison is one of the best books we know of to place in the hands of young ministers as a safeguard against any deviation from the saving truths of the Holy Scriptures. It is helpful to any Christian. Price, 25c a copy, or 5 copies for \$1.00

How much good would you do if you distributed a hundred copies of the Special Revival Issue of THE HERALD in your town? It might be the means of starting a revival there. How many do you want us to send you? Let us know immediately. Price \$2. per hundred.

The Vision of a Popular Minister.

Is the title of a wonderfully interesting booklet giving the experience of a "popular" minister, who, because of a seemingly thriving condition in his church, was satisfied and at ease in Zion. But while the minister was in a sort of half-forgotten state he had a vision which showed him that he was self-centered and unsaved. He had once prayed to be saved from hell, but now he prayed to be saved from self, and he held on until the refining fire came down and went through his heart. There is also given in this booklet the experience of two other ministers of the Gospel, which is worth the price of 10c per copy. You have never read anything like it. Send and get a copy for yourself, and we believe you will want to circulate it. \$1.00 per dozen, postpaid.

Say, Brother Pastor, suppose you distributed a hundred copies of the Special Revival Issue of THE HERALD in your church? Do you have any idea how much good it would do? It will cost you very little to try it. How many do you want? Price \$2.00 per hundred.

BEACON LIGHTS OF FAITH. (Continued from page 3)

tution in a "hired house," the children were transferred to the new Orphan House at Ashley Downs, and in May, 1850, the House was formally opened with two hundred and seventy-five children. The building program in the construction of this enterprise is a record as authentic as the doings of the English Parliament. The material and labor were paid for from day to day; although many days opened with nothing in sight. Time and again, the situation was without a ray of human hope, whereby the needs were to be met; but at no crisis did the resources fail.

A diary was kept by Mr. Muller and, when published, was given the title: "God's Dealings with George Muller," which required more than a million words to tell the story. In this diary, he tells us that more than *fifty thousand times* God definitely answered prayer, and came to the rescue, when despair was stalking about. We must not fail to mention the fact, that this marvelous servant of God was not without his fierce personal battles; he was a man of like passions with us all, and many times his faith was tried to the limit. Times, not a few, Satan tempted him sorely for entering upon such a soul-yearning career; he says the Arch Enemy often suggested doubts, as to the wisdom of trying to do such a work by the way of faith.

One year after the first house was opened, a program was started for the erection of "Orphan House No. 2." In November, 1857, this building was opened with accommodations for four hundred extra children, and with a surplus of twenty-three hundred pounds left. So marvelously had the work grown, and with surplus as a nucleus, they at once began plans for "Orphan House No. 3." In March, 1862, this building was opened and filled with children; there remaining ten thousand pounds for current expenses.

In 1866, there were thirty-four thousand pounds in hand for the building of "Orphan House No. 4," and one year later, "Orphan House No. 5" was begun, and in 1868, "No. 4" was finished, and in 1870, "No. 5" was finished. Thus in forty-six years, five great buildings were erected, filled with children—the capacity being about two thousand—and all of them were paid for before they were opened. Besides caring for two thousand children, a large force of servants, matrons, and teachers were housed, fed, and paid. George Muller had followed the "Pillar of Cloud and Fire," and each morning the manna fell, and the water supply was never exhausted; he literally gathered millions of wealth, giving food and shelter to an average of two thousand children annually, without asking any human being for help. Through the efficacy of prayer to the Great Father, before whom he stood, as Elijah of old, the ravens of supply came daily unto the end—a triumph of faith—monumental in the extreme.

Beacon Lights of Faith.

THE HERALD readers have been delighted with Dr. Wimberly's splendid articles, "Beacon Lights of Faith." They have been read with great interest and many are clamoring for them to be put into book form. Dr. Wimberly has covered a wide range of religious history in these thoughtful articles, and has introduced some of the great Christian characters that God has raised up to guide his people through the centuries. We are hoping to secure from Dr. Wimberly a series of articles of like character of the more modern Christians who have been great spiritual leaders, for an interesting series for next year. We are sure that such a series would be read with interest and profit.

H. C. M.

Revival Issue of THE HERALD Nov. 24.

Sychar Holds Memorial For Her Sainted Dead.

WM. R. CHASE.



THIS year twenty of our folks have been promoted, and gone to that city in the sky that hath foundations whose maker and builder is God. We miss them, but rejoice over their having been called up higher. Their warfare is over. They have gone to see and be forever with their Lord. They have laid their armor down. Now theirs is eternal rest and joy without a single care. Now they join in singing that song of Moses and the Lamb on which they thought much during their stay here. It is a great thing to exchange the lowlands of earth for the highlands of heaven. We rejoice with them over their promotion. May those of us who still linger here have in our day for going hence an abundant entrance into that home which Jesus has gone to prepare.

Bro. Adams, the member of the Board who was to have given the Memorial Address could not, so Bro. Babcock kindly consented to act in his place. Bro. Adams offered the opening prayer. Bro. Shiltz read the list of our honored dead who have passed on during the year. Bro. Yates sang. After reading a portion of 1 Cor. 15, Bro. Babcock took as his text the first verse of that chapter, "Behold, I shew you a mystery; we shall not all sleep; but we shall all be changed." He preached a soul-cheering sermon in perfect keeping with the things to be said on the occasion of sanctified people being called up to heaven. Holy joy pervaded that audience. Death, graves, funerals, tombstones and all that goes with these occasions were all forgotten and seemingly lost sight of in our assurance of the victory that had come to those of our beloved who had been called up higher. Not mourning, but rejoicing marked the hour. And why not? There is no victory so great as the victory of having fought a good fight, finished one's course, kept the faith, and having been called over to receive the crown of righteousness. This we felt assured was what our friends had done during the year, and that in their going up to receive their reward was not an occasion for mourning. What a great victory the death of saints is will never be known until we reach the glory land.

The text, "Behold, I shew you a mystery; we shall not all sleep, but we all shall be changed . . . and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." To the Philippian brethren he wrote, "For to me to live is Christ, and to die is gain." As he writes these wonderful words the apostle is looking forward to the mysteries of the resurrection, and his wonderful calling. One never would suppose that he was soon to lose his head at the hands of the Roman government. But he was filled with joy in his spirit as he looked out to the glory that was so soon to be his. To Timothy, whom he called his own son in the faith, he wrote, "The time of my departure is at hand and the Lord, the righteous judge, is to give me a crown of righteousness, and also to all them who love his appearing." He had fought a good fight. Paul's life summed up in two words would be, "loving and serving." His was service to, and for, Jesus Christ and not for his own personal joy in service. There are some five or six things which I want us to see. In the first place Christ is the source of all life. And no man ever has lived in the church of Christ, and not revealed in some measure the spiritual life of the great apostle. And it shows the glory of the Redeemer. Paul wrote this letter to the Cor-

inthians from his own experience. He writes the most marvelous things in the history of redemption. He makes it very clear that he did not simply go into this; there was a revelation to him of the divine. It was the power of God that gripped his heart and bound him to the Christ, a power that was a reality and from the Son of God. It is a miracle of redeeming grace that changes the soul, and changes the character and gives us a new outlook in the world. Christ is the source, the only source of it all. Read the names of worthy ones who have dropped in the battle and you will find there is no other way according to their testimony but by the blood of the Christ. It is the most mysterious thing in the universe. The life of God cannot be explained. We may write beautiful things about it; we may write some wonderful things about it, the triumph of the resurrection and our life in Christ; but you have got to have it yourself before it becomes aught to you. Until God becomes a reality to you death will be a tremendous real enemy. But to know God there is revealed unto us the blessed thought that, because he lives we shall live also. He has robbed death of its sting. He has taken the door away, its rusty hinges have been removed. What it is going to be to put on immortality we cannot fathom. When the call is going to be we know not, but we do know that to be changed in the twinkling of an eye is going to be something. These bodies that are racked with pain, these eyes that grow dim, will all be changed. No need of glasses over there. I said to dear old Father Haney after his wife had gone home, "I suppose she has had a wonderful change. She is not going to suffer over there." But the good old man said that in spirit she will not have to change as her life was all for Christ here. She will go right on doing as she did here. I tell you my friends when Jesus comes down to see us there is going to be a surprise. When my precious little mother went over on the other side such radiance and such triumph! One day she said to me, "It is a terrible thing to die as I am expected to." A dropsical condition had affected her entire body, but when you come down to your time you are going to have the experience of your life; you are going to have the surprise of your life; you are not going to have the pain and suffering when you come to the close; Jesus is going to put the kiss on your cheek that will surprise you. As I rubbed her and talked with her there was shining on her face the glory of the heavenly land. My heart looked up to God, and she said to me, "How good you have been to me. I cannot tell you how happy I am." Then as I looked in the face she said, "I am going." And, she was gone. Hard conditions are all going to be over. Adversity and peculiar troubles and everything is working out for our good and for his glory. Though we do not understand it, Christ is the source of it and Christ is the source of life. He is the prime element of this life. You may have the power of the Christian life with the mind of Christ, the single eye, the holy emotion. He died that you might have it. He took on him the form of a servant and became obedient unto death, even the death of the cross, that we might thus become through his poverty rich. Have you his mind? To have the mind of Jesus is not to have the carnal mind. To have the mind of Christ is to have a mind that rings true, that is pure and holy, that is not out of harmony with his love, and that some day will lead you to glory. We want the best that God can give us. When you get sanctification you are not going to dress like the world. You are going to be unworldly. No, this is not a funeral sermon, it is a holiness sermon. When preaching a sermon at a camp ground one time a very elegant lady from New York, whose husband was a man of large business interests in the city, was

(Concluded on page 7, col. 2).

REPORTS FROM SOUL WINNERS

REPORT.

It has been some time since we have given any account of our evangelistic itinerary for publication in the holiness papers, but we desire to report that we are still prosecuting the work of pentecostal evangelism. After closing our camp meeting campaign we attended the annual session of our conference, and found that not a few of our brethren had passed on to their reward in Heaven during the year. After the adjournment of our conference session we visited relatives and friends in our native state, amid the scenes of our boyhood days, and found that many of them had passed out of this world, and we felt as though we were a stranger in a strange land.

We are now beginning another year in our special evangelistic work, which we trust may be the very best of all, and of which we shall give accounts from time to time. The first invitation we received for the new year was from an important church in Chicago, but when we were about to begin the work there, the pastor resigned his pastorate without giving his people any notice, and this made it necessary to defer the time for holding the meeting till a new pastor could be secured, and the work of the church could be taken up again.

After closing the meeting we had planned to hold in Chicago, we had arranged to hold a meeting with a pastor in Maine, but as the time approached to begin the meeting, we received word from the pastor that he had secured another evangelist nearer to him to hold his meeting. Because of these unfortunate conditions we have been obliged to rearrange our plans for meetings which causes some dates to be left open. Hence, persons desiring to correspond with us relative to dates should address us, 1350 Grace Ave., Cincinnati, Ohio. We are now so situated that we could accept a call for a meeting on short notice.

J. L. Glascock.

ASBURY COLLEGE TRIO.

The past summer has been one of the richest experiences of our lives, spiritually, physically and educationally. Since the first week in June we have held five full revival campaigns and fifteen "One night" Gospel services for the college covering eighteen states.

Our first meeting was at Middletown, Ohio. The pastor had secured the largest theater in the city and for two weeks we had the privilege of preaching a full gospel to the large crowds that came each night. We started on our westward trip stopping for a tent meeting at Dowell, Ill., having the use of one of Dr. Morrison's tents. Our next meeting was at Laird, Colo., where we conducted a revival the year previous. We traveled to Wyoming, conducting two revival campaigns for Rev. E. Dickson, a graduate of Asbury. To and from the coast we conducted one-night services for the college as we passed through the different states. The Nazarenes on the coast gave us a wonderful reception and the Lord blessed us during the short services which we held in some of the largest churches of the west. We also had the privilege of conducting a few services in the Missions of San Francisco and Los Angeles, where we had pictured to us the effects of sin upon human life.

There were over three hundred seekers at the altars during the summer, most of whom prayed through. We also saw a large number of young people dedicate their lives to Jesus Christ for the ministry and mission field, some of whom are now students of Asbury. We had some hard battles with sin and Satan which tried all the faith we could summon many times, but the promises of God never failed us, and he gave us victory.

God gave us several days in the wonderful, inspiring Yellowstone Park, a trip in the forest reserves of Montana, a day in Salt Lake City with the Mormon sect, an ocean trip of several hundred miles, a deep sea fishing trip from Los Angeles, a trip into Mexico, and many other pleasant experiences. Mexico presented a horribly shocking example of the darkness and sinfulness of a Catholic-ruled country; the drunkenness, reveling, licentiousness, gambling and utterly unchecked wickedness were worse than can be described.

We met a great many Asbury students of both present and past classes. The fellowship we enjoyed with these was of the highest type, for everywhere you meet an Asburian you have met a Brother. We were forced, from lack of time, to shorten our schedule, and closed our summer in Kansas, after seeing a special coach of Asbury students leave from Wichita and Kansas City. We are dated for much of the next summer, and are looking forward to getting back into the reaping at the close of school next spring.

Reid, Furbay and Householder.

OLIVE HILL, KENTUCKY.

I am now serving my second year as pastor of the M. E. Church here. We have seen about twenty-three pray through at prayer meetings and regular services. At the close of last conference year we had Rev. J. R. Parker and wife for three weeks. They are servants of God. Both are graduates of Asbury College and exponents of full salvation. Bro. Parker is an unusually strong preacher, a brother indeed, to the pastor, and does not assume full control and do things to suit himself, but consults with the pastor and discusses ways and means to avoid unnecessary opposition, and at the same time get people regenerated and sanctified. He is

one of the most sane, diplomatic and intensely earnest evangelists it is my pleasure to know. He is destined in the very near future, to be one of our leading holiness preachers. I recommend him without hesitation to any pastor desiring a real evangelist. There are few young men equal to him. May God bless and keep him busy and on the firing-line, is my prayer.

As a result of his meeting here there were 25 regenerated or reclaimed and 15 sanctified, and 21 additions to the church. I still enjoy The Herald and am doing my bit to increase its circulation and spread the truths for which it stands. I am rejoicing in full deliverance from sin through "The Blood."

A. G. Cox.

SYCHAR HOLDS MEMORIAL FOR HER SAINTED DEAD.

(Continued from page 6)

dressed as a rich, worldly-minded woman would be. One afternoon the Spirit of the Lord sent the arrow to her heart. I said she does not have much to take off, but I told her that she would have to unload. She went away. She came back the second time. She was a woman of prominence, but we did not try to sing her through. For the third time she came back, and this time went down and God marvelously saved her soul. I baptized her in St. Johns River. She wired her husband that she had gotten religion. He wired back, "Cut it out." Again she wired him and this time that she had gotten religion and you will have to stand it. He came to the camp. The outcome was that she not only held good but her husband also became a Christian man. The glory will come down when we get the blessing. We have to have some message from God. We have to get back to the old-time testimony. The more I read the Bible, and the more I pray, the more I have to scratch gravel all the time. I have to pray, to love the folks, to clothe my soul and to make close standards. I want to tell you there is power in the risen Christ that many of us as yet have not tested. He wants us to have it and that right down here in this present world. It would be a disgrace to go to heaven without the marks of death, some agonies, some tears. I am not concerned how the saints are going to work, but I am concerned about having my soul right down here. Say, brother, if we could get a good blessing down here the saints would look down on us from glory. Your own preacher may not believe in it, and your kinsfolk object, but it is ours to climb the hilltops of God alone. This is the way to the higher home. You may live down in low levels if you will, but I am going to live among the hilltops, where the saints are. Saints are going up to glory with a smile on their faces. Here halleluiahs are not out of place from the organ loft. There are places where, if you should shout even in a prayer meeting, a doctor would be called to see what was the matter with you. There are churches where amens are out of order. They say you are destroying the equilibrium of the church to do so. I want to so preach as to elicit such expressions. I have but one chance and then I will be through, and I want to make it count the most I can. I am persuaded that he is able to keep in the days of trouble and the days of heartaches. He has said your troubles will soon be over, soon you will never have to suffer any more. God will tell you to shout for a million years. God will break up the kingdom of death and hell. In the day when the King shall appear you will have a crown of rejoicing. There is a crowning day coming by and by when you reach the eternal shore and city. Our dependence is not on the church to satisfy, but Christ. We depend not on music, for we have music every morning. He giveth us songs in the night. I want you to know that we are citizens of the new republic. Our citizenship is in heaven. What are we looking for? We are looking for the new kingdomship of the

new republic, where the saints never die, where the flowers never fade, where the devil cannot get in, where the funeral dirge cannot be sung, where Jesus Christ is on the throne. Everything is according to his plan. Hang up no crepe for ours who have gone on ahead of us. We have the red banners of blood from the sky when he comes to claim his own. Then we will never have dying any more. The former things have passed away. A new heaven and a new earth is ours. We will be as a bride adorned for the bridegroom. During that great pageant in London some years since when all England's great were there, when they came to the palace where the queen was, she was told not to show emotion when they came in. But as they came she pulled the crown from her brow and lay it on the dial before her. She could not restrain her emotions. Say, when the King of kings comes from his throne you will not have to catch your breath as you behold priests and prophets and patriarchs of all ages coming to him in that wonderful pageant. No, no, we will be of them and among them. If I have only one thing to say I want to say, For to me to live is Christ, to die is defeat. No! no! For to me to live is Christ, and to die is—failure or disaster. No! a thousand times no! "And to die is gain."

I am sorry not to be able to give you the sermon fully as Bro. Babcock delivered it. But sufficient to say it roused the saints and they gave expression to their feelings freely. The Egyptians may wear black when loved ones die, but not the children of God. We mourn not as those who have no hope, hearing him say that, "ye sorrow not, even as others who have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. Comfort one another with these words." That memorial sermon was a comforting sermon.

Among the twenty who have died this year was our Sister Mrs. J. W. Hill, the last living link between the old and this new generation. She was up into ninety. Eight of the number were from Mt. Vernon, the seat of the camp. Another of the older ones was Sister Kate Harris, of Columbus. She had come to the fourscore and over. In life these all did shine as lights in the world and now have gone to share his glory and shine like the stars forever and ever.

Dr. R. H. Bennett has been appointed Field Representative of the Board of Social Service of the Methodist Episcopal Church, South, and is visiting the Annual Conferences in the interest of the work of that Board.

What about a revival in your community? Get a hundred or more copies of the Special Revival Issue of THE HERALD and scatter about your community. \$2.00 per hundred; \$5.00 for three hundred.

Sermons that Search the Soul.

I am in receipt of a book of sermons by Rev. E. E. Shelhamer, with the above title. Brother Shelhamer, as all of his friends know, is a soul-searching preacher, and these sermons well deserve the title under which they are published. The book contains 228 pages, clear print, well bound. It ought to have a wide reading. It is full of deep spiritual truths, clearly and forcefully stated. They cannot be read without profit. Any preacher who makes a study of this book will be enriched in thinking and experience for the preparation of spiritual messages for his flock. We commend it most heartily. Price, \$1.00, of The Pentecostal Publishing Company, Louisville, Ky.

H. C. M.

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Bishop H. M. Duhose	

(Continued from page 1)

moved with the thought that millions of immortal souls are lost. They are about us everywhere and must be saved soon or they will go into eternity unsaved. How can you, or myself, or any one believe the Bible and be indifferent to these facts? They say the day of revivals is past, that there is no farther need of the special evangelist. Very well; we shall see God in mercy help us. Amen.

The First Annual Conference of The Evangelical Methodist League.

Remember that we have a meeting of the first annual conference of The Evangelical Methodist League in Louisville, Ky., beginning the evening of Dec. 10, and continuing over Dec. 11 and 12. We cannot make this a general gathering of the members of The League, but we very much desire to have with us all of the tent workers of The League who were out the past summer, and those who wish to go out in the tent work next summer.

We want to go over the Constitution and By-Laws of The League, put them in good shape, elect a Board of Managers, elect officers for the coming year, have the organization incorporated, bind ourselves in a holy covenant with God and each other, and to go like good soldiers into a great campaign for the salvation of souls.

We want a body of men who are wholly given up to the one great work of winning the lost to Christ. In order to this we give ourselves, we seek to lead church-members into entire consecration and full salvation from sin, that, being filled with the Holy Ghost, we may go out and rescue the perishing. We especially desire to pitch our tents in the neglected villages, in the unevangelized parts of towns and cities. We want to sound the gospel call to tens of thousands of weary, lost souls the coming summer. We want to remind ourselves, and those who are at ease in Zion, that there are countless multitudes of lost souls all about us everywhere, and we cannot neglect them and be guiltless before God. We must do our best to win them; we must give them the pure, simple, powerful gospel.

It is indispensable that we have some sort of organization in order to formulate our plans and unite our strength. We must have fellowship with Christ and each other;

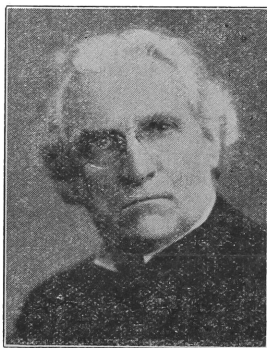
we must develop adepts in soul-winning. We must have the power of the Holy Ghost, and a burning, out-breaking enthusiasm. We must give the lie to that false report of Satan that "the day of revivals is past." Come on, and help us with your prayers, and some of your money. Why not make an offering to this work at Thanksgiving? Send a thankoffering to God for his countless blessings. What does God want, anyhow? What is he trying to do? God, in Christ, by the power of the Holy Ghost, with the gospel proclaimed and witnessed to by human beings, is trying to save the souls of lost sinners. That is it! Let's get busy and help the blessed Trinity in this, the greatest work in all the world. God has set before us an open door. Let us enter it now. Write Mrs. H. C. Morrison that you will be with us in this coming conference. We will arrange for your entertainment at the least possible expense.

Your brother,
H. C. MORRISON.

Monthly Sermon.

WHOLE-HEARTED SERVICE.

"Whatsoever ye do, do it heartily, as to the Lord, and not unto men." Col. 3:23.



This chapter, from which we select the text, contains an exceedingly rich vein in the gold mine of inspired truth. As we dig into it, we are profoundly impressed with the exceeding riches of God's grace and the simplicity and

force of the writings of the inspired apostle, Paul.

The chapter opens with a striking exhortation and most reasonable appeal: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." He goes on to say, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

This appeal offers to the servants of Christ the highest incentive possible, to a consecrated life of holiness. It reckons us to be dead to sin, and assures us that we, too, shall appear with Christ when he comes in his glory.

The Apostle calls our attention to the breadth of love and harmony that exists among the children of the Kingdom of grace. That Kingdom exists among the children of God, only, those who are born of the Spirit, who have been begotten of the Spirit and brought into close and holy relationships with the blessed Trinity. In this wonderful Kingdom of grace, the distinctions which men make are entirely lost sight of. Here there is "neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all."

In view of this fact, the Apostle calls our attention to the importance of the greatest generosity and charity in this household of faith. He exhorts to humbleness, kindness, meekness, longsuffering; all of these graces are to be crowned with love. "Above all these things," says the Apostle, "put on charity, which is the bond of perfectness."

The Apostle becomes very practical in his exhortation to wives to be submissive to their husbands, husbands to love their wives, children to obey their parents, parents not to provoke their children, and servants to obey in all things their masters. He then crowns the whole with the text, "Whatsoever ye do, do it heartily, as to the Lord, and not unto men."

It seems to me it would be impossible for the inspired writer to have covered more ground in these few words of the text. We are prone to do things from a selfish standpoint; to seek to please ourselves or to please others with a selfish motive. We are likely to work for money, to work for applause, to do things even diligently, and well, with an impure or selfish end in view. The Apostle exhorts us to do all things as unto the Lord. As a mason, I am to build a wall as if Jesus Christ had employed me. If I am a carpenter, I am to measure, and saw, and joint, and adjust, and nail, as if I were building a house for Christ. As a merchant, I must buy and sell, get gain, guard against extorting, and deal with my customers with the understanding that Jesus is the head of the firm and I am working for him. This must extend to every phase of life and, working thus, while I build the wall, or the house, cultivate a crop, or buy and sell goods, I am building character. I am laying up stores in heaven for eternal enjoyment. Working thus for Jesus, I put enthusiasm, joy, honesty and industry into my labor, all the while I seek his approval and, of course, I am rendering good service to my fellowmen. If we thus labor, life and toil will have a marvelous charm, an inspiring interest, and there will spring up a blessed and holy communion with him for whom we are working and, in the end, no doubt, Jesus will say, "Well done, thou good and faithful servant."

This "doing things as unto the Lord" gives a new dignity and sacredness to the commonest pursuits and toils of every day life. It brings strength and courage along with the spirit of equity and square deal into all the professions—the practice of medicine, of law, the conduct of commercial affairs, the engagement in civil affairs. It gives one high standards, pure ideals and an adjustment to Christ and our fellowbeings which lifts us entirely out of the commonplace and adds infinite charm to the simplest, as well as to the greatest, tasks of life.

As Christians, we are in danger of coming to feel that a certain class of duties is sacred and ought to be discharged with peculiar care and reverence, and that there are other duties that are entirely secular and may be performed, not only with no thought of Christ, but with a looseness and indifference that does not measure up to the standards of Christian ethics. This is a mistake, and quite unfortunate if we should fall into this habit of thought and action. The Christian man and woman must not permit themselves to feel that the minister, the missionary, or others who are directly called of God to special and constant service, are the only ones who are under the call of God and special obligations to devote themselves with reverence and holy fear to his service. We must look upon every calling as sacred. The Christian physician, lawyer, author, architect, builder, blacksmith, miller, farmer, mechanic, traveling man, in whatsoever place or occupation, must feel that his place is a high place, that he is a servant of his fellows; that he is ministering to the needs of those about him, that there is a sense in which he is under as high obligations to live a consecrated life and render the best possible service as the minister or the missionary.

I think I have known many people who felt that the calling to the ministry was very sacred, that the called ought to answer promptly, separate themselves from all else, practice self-denial and live very holy lives. Without doubt, this is true, but is it not

equally true that in every calling and occupation of every kind that is legitimate, into which a Christian may enter with a good conscience, that he or she is under high and holy obligation to live at their best and to do their best, not from a selfish standpoint, but as unto the Lord, his servants, gladly rendering assistance and help to their fellow-beings? I think I have known people, not a few of them, who were in a very beautiful sense the ministers of the Lord in their fields, cultivating their crops; in their barnyards, caring for their herds; in their homes, walking before their families; on their engines, drawing their trains freighted with human life; in their shops, doing honest and careful work; on the road, selling goods to the trade and witnessing for Jesus. Such persons are living just as pure, consecrated lives, and serving with just as devout carefulness and joy as any man I have ever known in the pulpit proclaiming the Gospel. Whatever our employment, wherever our lot is cast, it is ours to be epistles read and known of all men, to be controlled and guided with a sense of high and holy obligation, to feel by whomsoever employed, and whatever our task that, first of all, and most of all, whatsoever we do, must be done heartily, as unto the Lord.

May God so save us by the power of the Atonement, so fill and guide us with the Holy Ghost, that our lives may thus be consecrated, and all of our services rendered, our tasks performed, and our work done with the thought that the Lord Jesus is our employer, that his gracious eye is upon us; that in the simplest things performed with pure motive and unselfish desire, to help and bless our fellows, we have his approval and that he receives the service as rendered unto himself. If we can thus live, no doubt in the bye and bye we will receive his gracious plaudit, "Well done, thou good and faithful servant. Enter thou into the joy of thy Lord."

Our First and Highest Obligation.

The most emphatic command that Christ gave to his disciples was to preach the gospel to all the world. This command is binding upon disciples of Christ in all ages, until the work is accomplished. If God so loved the world that he gave his Son to die for its redemption, no doubt he wants the world to know of that love and that Gift.

The first and highest obligation of the Church is to give the gospel to all the world. One of the tragedies of the church life of today is the slump in missionary collections, the desertion of hopeful mission fields, and the calling home of faithful missionaries. In this time of emergency the Kentucky Conference is called upon to make an extra effort to raise a special collection of \$20,000 for missionaries. Let no one object, find fault, or put any obstacle in the way, but every one do his or her part to bring this offering to the feet of our Lord and Master, and thereby help to spread the good news of salvation. If every preacher and every lay-member in the conference will cheerfully and faithfully do their part, the burden will be heavy on no one, the entire amount will be raised, the Lord will be pleased and the people blessed. Let every one be eager to give his or her full share in this great work.

H. C. M.

Order Now!

Next week we shall give our readers our Special Revival Number of THE HERALD. In order that we may know how many extra copies to run, we desire to have those who wish a supply of this issue to send us the number they may desire at the rate of \$2.00 per hundred, or \$5.00 for 300. We must hear at once if you wish extra copies of this issue. Fewer copies may be had at the rate of 10 for 25c.

H. C. M.

The Methodist Temple Revival.

The pastor of the Methodist Temple, Louisville, Ky., Rev. J. W. Weldon, and his people have been planning a great revival campaign under the leadership of Dr. Burke Culpepper and party, beginning November 7th and continuing three weeks. Extensive local advertising has been done. The church has been thoroughly organized with appropriate committees. One week preceding the revival a great number of cottage prayer meetings were held in the homes of the members of the Methodist Temple. The Methodist Temple is a great down-town church with a large seating capacity and everything looks favorable to a great revival. The prayers and good wishes of Christian people everywhere are asked for this revival.

SOMETHING WORTH WHILE.

MRS. H. C. MORRISON.



HERE is so much in life that seems effervescent and useless that it is not worth our time nor consideration. The main thing in any of our lives, especially the young, is to provoke serious reflection and sober thinking. Concentration is almost a lost art among the majority of youngsters today, and they manage to "get by" with their lessons with as little study as possible.

The fact is, parents are not *thinking* as they should; that is, they are not giving serious thought to the company their children keep, the amusements they indulge in, nor the minutiae of daily life that goes into the warp and woof of their characters. It is like running the gantlet of life and death issues, morally speaking, to send them to our public and high schools; then the worst comes, when they are sent to the higher schools of learning, where, as a rule, their faith is destroyed in the Word of God, and their future darkened by the clouds of unbelief and skepticism.

One of the most dangerous enemies that can come to our children is the literature that is to be found on every hand. It is the design of Satan to keep his lines of bait out for the gullible youngsters who devour everything that is vile, because, as they say, "it is interesting."

While their enemy is so busy, let me exhort those who love the right, seek every opportunity to bring those within the radius of your influence in touch with wholesome literature, thereby seeking to check their wayward feet from going farther into the paths of vice and unbelief.

I am not partial to girls, but it happens that I am now reading a wonderfully interesting and helpful book entitled, "Beautiful Girlhood," that seems to me to be the most practical and helpful message to girls that I have ever read. It begins with the girl where "she is," and leads her along the paths of development, stopping at the by-ways to discuss the problems that every girl must meet as she journeys from girlhood to womanhood. As the author says, "This book is born of a desire to help and encourage our girls who are struggling with the problems that come up in teens; to help them to a nobler life and truer ideals." It begins with the "opening flower" of girlhood and closes with the "Full-blown Rose" of womanhood, stopping here and there to point out the snares that are laid for them as they walk life's broad and dangerous highways for the first time.

I wish to advise every mother who has a girl just budding into the larger life, to invest a dollar in this book and, if necessary pay her daughter to read it. I do not believe it is best to follow this method, but if that is

the only alternative, use it rather than fail to have her get these lessons that will mean the molding of her character here and perhaps, the influencing of those who shall come after her. There is nothing that would make a more practical and appropriate Christmas present than this splendid book. It is beautifully bound in blue cloth, has 224 pages, and is a most charming casket filled with gems that will mean the enrichment and beautifying of the lives who shall be so fortunate as to possess it. The price is the least thing about the book—only \$1.00, but the lessons contained therein cannot be valued in dollars and cents.

The above is written with the hope that many hundreds of girls shall be fortunate enough to soon be the possessor of this remarkable book. Oh, yes, where to get it? The Pentecostal Publishing Co., can get it for you. Write them at once, Louisville, Kentucky.

Put a hundred or two hundred copies of the Special Revival Issue of THE HERALD into the hands of your church members and watch the increased interest that will come in the Revival question. Every holiness pastor ought to do this. It will mean much. Only \$2.00 for a hundred; \$5.00 for three hundred.

Something to Help You.

I remarked to a friend the other day that, nothing so helped me in my spiritual life like reading the biographies of holy men and women. That is what I am going to tell you about.

One of our good friends, Mrs. Sue R. Staley, recently sent us a number of her books entitled, "Great Soul Winners," as a donation to our Evangelical Methodist League work. I mention this as a tribute to Mrs. Staley's generosity, also to call attention to the quality of the book she has written, or rather, compiled.

It is the largest \$1.00 book I have seen—362 pages—and is printed in the very best type, good paper, beautifully bound in dark red cloth, with Cross and Crown emblem, and makes a most attractive book. It also has an extra cover with contents of the book. The book contains pen pictures of great revivalists—Wesley, Whitefield, Spurgeon, Gipsy Smith, Moody, Jerry McAuley, and Finney. There is nothing better for Sunday reading than a book like this. If you are sluggish in your prayer life, this will prove a tonic and blessing. It would make a most appropriate gift for pastor, Sunday School teacher, shut-in, in fact, any one who would appreciate something that would inspire them to nobler service and deeper devotion for the Master. If any one should order this book and not be pleased, then I shall be surprised.

MRS. H. C. MORRISON.

Pentecostal Publishing Co., Louisville, Ky., will supply this book.

M.

Messages for the Times.

Is the title of a splendid new book just off the press, by Dr. C. F. Wimberly. These messages are written in Dr. Wimberly's own fascinating style, and the reader is impressed with the author's deep spiritual insight into the vital topics discussed. "Ten Human Mysteries," "The Bible our Only Remedy," "The Moving Picture Menace," and twenty other equally interesting subjects are handled in a most interesting way in this volume. Don't lay this paper aside until you have ordered a copy of this splendid book. Price, \$1.50, postpaid.

Brother, your town needs a revival! You can put three hundred of the Special Revival Issue of THE HERALD into three hundred homes for the small price of \$5.00. This number will be printed Nov. 24. Order a supply today.

OUR BOYS AND GIRLS

Hello Boys and Girls! I am not a little boy now but I like stories and I know you do, so here is one. About forty years ago a company of noted Americans stood around an open grave in a little cemetery near Zunis, in Africa. They had come all the way from the United States to dig up the bones of an American who had been dead for 30 years. This man had become famous and the United States had become so proud of him that these men had been sent in a big U. S. battleship to bring his body back that it might honor this country by being buried here. The body was placed in a steel casket and draped with the American flag and the great battleship sailed for Jersey City and was met there by a special train all covered with the Stars and Stripes; on that train were many noted men, Senators and Congressmen. When they arrived at Washington they escorted the body of that noted man up beautiful Pennsylvania Avenue and there at the reviewing stand sat the President of the U. S., (President Arthur and many noted men). After great speeches telling of this wonderful man, he was laid to rest not far from where rests now our beloved American, William Jennings Bryan. Do you ask who was this noted man to whom such great honor was paid? Was he a General, or a great statesman, or some great millionaire or hero? No, he was none of these. He was just a poor man, a man who labored for a living; a man whose life had been full of trials and hardships. Many thought his life was just a big failure, but one day when he had come home from his work, tired and discouraged, his home, though just a little rented room, seemed so peaceful and good to him that he sat down and wrote a few words about it; in a few minutes he had written a few words that gripped the heart of the world. Those few words were the song, "Home, Sweet Home." I wonder if in these tired, discouraged and lonesome moments his heart had become so weary of all worldly things and real homesick for God? I wonder if Jesus was not there right beside him and looked over his shoulder as he wrote? Jesus knew all about heartaches and poverty and what it means to be lonesome, for he said the birds have nests, and the foxes have holes, but he had nowhere to call home. There is no place on all the earth like home. That man's name was John Howard Payne. If you are poor and have been denied many of the things that some others have in abundance, and if you have to work for a living and work your way through school while others can have many things, remember the Bible is just crowded with promises especially for you and those in like circumstances. When John Howard Payne wrote "Home, Sweet Home" he did not know his little song would be sung over all the world, nor did the world find the real gem of truth until the author had been dead for thirty years. When his little song became so famous the great men of this country thought it an honor that he was an American, and that his body should rest on American soil. What a wonderful institution Home is! How often the children who come out of homes where poverty and hardships are, become a real blessing while the children of rich homes often disappoint their parents. After all, there is only one real home—"Heaven." All other homes are but temporary abiding places and though we build fine homes and center our hearts upon them, we shall only live there for a little while. Too often we center our thoughts upon nice homes and think so little of the real Home that Jesus is even now preparing for us. That will be our real home, and it will be real. Jesus is the way. Is he your real friend? Do you know him as your Savior? Do you feel that he is near you? He is anxious to have you tell him all your problems and is ready to help you.

J. E. Johnson.
Box 408, Aurora, Mo.

Dear Aunt Bettie: Will you please pardon me for writing so soon again, but I wish to thank you for printing my letter while I was sick. I am at

work again after being sick about five months. I enjoyed the letters and cards that I received, even if some of them were addressed to "Miss" Bell Taylor. Helen Holton, don't forget your father who asked you to meet him in heaven. I received beautiful cards from Mary C. Steltzer, Audrey Hoover, and Mrs. C. Davis. In my last letter I left the cousins guessing my age, but this time I will tell you unless Aunt Bettie shuts the door and fails to let me in. I am twenty-two years old. My birthday is July 6. Marie Harney, your advice on how to make a success of the Christian life was good. Wake up, boys, and don't let the girls beat us. If any of The Herald family care to write me I will answer all letters. If I see this in print I will not write again for a long time.

Bell Taylor.
Pleasant Shade, Tenn.

Dear Aunt Bettie: This is the first letter I ever wrote to The Herald. I enjoy reading page ten. I am fourteen years old, weigh 102 pounds, have brown hair, and am in the seventh grade. I go two miles to school. Today is Sunday; our car is broken so we can't go to Sunday school. I hope Mr. W. B. is picking tomatoes now.

Jewell Monroe.
Rolla, Kan.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am fourteen, have light hair, blue eyes, and fair complexion. I like the Boys and Girls' Page. My mother takes The Herald. I thank the Lord for saving me from my sins. Bro. Glenn Vanhook closed a two-weeks' meeting and there were several girls and boys saved. I had a brother and a sister saved. Harland Griffin led the singing. We are going to start Sunday school and prayer meeting and I want you all to pray that God will help us to succeed.

William Elkins.
Box 16, Lexington, Ky.

Dear Aunt Bettie: Will you print this for me, as I wrote once before and never saw my letter. I am twenty-eight years old Sept. 24. I am never real well and ask all Christians to pray for me. I don't get to church much on account of ill health, but I love God's children and the Savior of men. You cousins who have time, write to me. I will answer. Olive Van Wie, I got your letter and will answer soon.

Lula B. Meadows.
Syria, Va.

Dear Aunt Bettie: I suppose you all have forgotten me. This is my second visit. I almost forgot you for I have not read the dear old Herald for almost a year, and I am without a companion now. I am a Pennsylvania girl, but have been living in Detroit for some time. If I can't read The Herald I can write you and the cousins. Today is beautiful; the sun is shining brightly and the sky is very blue. Sometimes I wish I was out in the open where the air is pure, and alone with Mother Nature. If any cousins wish to write I will answer all.

Marie Lancaster.
12161 Kentucky Ave., Detroit, Mich.

Dear Aunt Bettie: Here comes a little girl from Pennsylvania to join your band of boys and girls. My grandmother takes The Herald and I very much enjoy reading page ten. I go to school and am in the fifth grade. I go to M. E. Church and Sunday school. As this is my first letter I will close for I am afraid of the W. B. Love to Aunt Bettie and all the cousins.

Bernadean Englert.
Lansdale, Pa.

Dear Aunt Bettie: This is my first letter to The Herald so I do hope I will see it in print. I haven't seen many letters from Ohio boys and girls. Where are all of you—asleep? Wake up and get busy! We have been taking The Herald for only three months but I always get it first when it arrives. This is a college town and I live right by the college. It certainly is a pretty place. The

buildings and grounds occupy about forty acres, part of which inclines gradually toward a bluff overlooking a beautiful creek. The Anti-Saloon League of America has its headquarters here too. I have dark brown hair and eyes, am about five feet, three inches tall, and weigh about 126 pounds. My favorite sports are hiking and tennis. I am seventeen years old. Who has my birthday, March 30? I would just love to hear from some of the boys and girls and will answer all letters I receive. I hope Mr. W. B. won't get this.

Frances Holdren.
19 Maple St., Westerville, Ohio.

Dear Aunt Bettie: I am writing to the Boys and Girls' Page for the first time. Mother takes The Herald and I sure enjoy reading page ten. I go to Sunday school every Sunday. We have a good Sunday school. I hope some day to be a good worker in the church and live for Jesus, that I may be ready at any time to do something to help others. Who has my birthday, July 31? I am eleven years old, and in the sixth grade. I have an aunt in Louisville; when I go to visit her I am going to try to see Aunt Bettie. I hope Mr. W. B. is out for a walk.

Lee Woodson Langston.
Rt. 2, Kuttawa, Ky.

Dear Aunt Bettie: Have read several letters in The Pentecostal Herald and enjoy them. I do not belong to the Methodist Church. I belong to the First Church of the Nazarene. We have had The Pentecostal Herald in our home for several years and we like it very much. This is a very gloomy Sunday afternoon. It was raining a little this morning when I got up. I live in Cairo, Ill., between the Mississippi and the Ohio Rivers. During high water we looked to be washed away but have been protected by God and the strong walls that surround the city. I am saved and want to be sanctified. I want you to pray for me that I may be in the near future. I am five feet, two, have light curly short hair (but am letting it grow out), deep blue eyes, a long, pointed nose, and a pretty good sized mouth that gets me into trouble before I know it, sometimes. I am twenty years old and weigh 107 pounds. I play the piano, banjo, ukelele, and can operate a radio. We have one but I am going to get one of my own as a Christmas present from a boy friend of mine. The only thing I can play perfectly is a victrola. Then sometimes I have to quit and put a new needle on. Eula Carter, will you write to me? You are just a few months older than I. Would like to hear from you.

Gene Broadfoote.
708 37th St., Cairo, Ill.

Dear Aunt Bettie: Here I come again. May I have a seat for a few moments? Thanks. Oh, but where are all of the dear old Tennessee boys and girls? I feel lonely as there are such a few of us. Come on, Tennessee boys and girls, and let's not let the other states get ahead of us. I have written three times to the dear old Page and had the pleasure of seeing all my letters in print, and hope to see this one. Margaret R. Leighton, I would be glad to correspond with you as we are almost of the same age. I am not going to school now as school closed for cotton picking, but when it begins I will be in the 8th grade. Minnie Perkins, what has become of you? I sure enjoyed corresponding with you and want you to answer my letter.

Kathleen Peerey.
Adamsville, Tenn.

Dear Aunt Bettie: Here comes a jolly Georgia girl of fourteen years. I have been reading The Herald for a long time. Aunt Bettie, I think the letters of page ten get more interesting every week. Don't you? I can hardly wait from one week to another for the dear Herald to arrive. I live on a farm and like farm life very much. We have a large fish pond and I enjoy riding on it in the canoe. Cousins, I'm delighted to know so many of you are Christians. I wish I could write an interesting letter like the rest of the cousins, but I'm not much on writing letters. I have a step-mother. My mother died when I was seven years old. I have two whole sisters, one married and one single. I have two half sisters and

Gospel Tents

Smith Manufacturing Company,
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one half brother. My single sister is going to teach school this year. Cousins, I want some of you to please write me. I'll be glad to answer all letters received. I write to a sweet girl that wrote to The Herald about four weeks ago. Her name is Marie Coffett. I have white hair, blue eyes, and fair complexion. My birthday is June 6th. Have I a twin? I spend most of my time trying to make some one happy.

Lula Bell Rowland.
P. O. Box 73, or Rt. 1, Dexter, Ga.

Dear Aunt Bettie: I wrote you sometime ago and it was printed, so I will write again. I still love Jesus. I go to Sunday school and church at Peniel Nazarene Church. I did live there but we moved to Greenville. Not that I can compose so well, but I would like to see this little poem in print. I composed it myself while at school. Here it is:

Lord Jesus, help me to be kind;
And gentle of soul and mind;
Lord, help me to be true to you,
Then you'll be near me, won't you?
I want to be the apple of your eye,
And be assured of Heaven when I die.
Keep me under thy wing,
Then I will be happy and sing.
Bless me as I pray,
Help me through the day,
To be gentle and kind,
Of both soul and mind.

Ruby Dallas.
3608 W O'Neal St., Greenville, Tex.

Dear Aunt Bettie: I read a letter on page ten which gave me a desire to write to the cousins, and which troubled me also. It was the one where Ruby Ollie asked advice about learning to dance. Listen, dear cousins, please don't learn to dance. You give Christianity a serious thought, as you said you never had. Put your mind on heavenly things, and don't think so much about worldly pleasures. Just stop and think for a moment. Worldly things are perishable, but heavenly things are eternal. I am hoping to see this letter in print, as I have never seen a letter from Bridgeport, Ala.

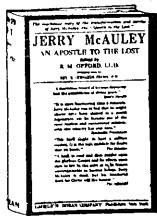
Nannie Hurt.
Box 65, Bridgeport, Ala.

Nannie, I hope none of our boys and girls will be caught in a dance-hall. I wonder if they would be willing for Jesus to find them there?

Aunt Bettie.

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SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D.D.

Lesson 8.—November 21, 1926.

Subject.—Joshua Renewing the Covenant.—Josh. 24:14-25.

Golden Text.—Choose you this day whom ye will serve—but as for me and my house, we will serve the Lord.—Josh. 24:15.

Time.—B. C. 1426; the 25th year of Joshua's rule over Israel.

Place.—Shechem, near Mt. Ebal and Mt. Gerizim.

Introduc.—When the children of Israel were at Mt. Sinai they entered into a covenant with God and promised to worship and obey him. God promised them that if they would keep the covenant, that they would be his peculiar people and he would protect them and supply their needs, and bring them to the promised land.

Many times during the forty years of wandering in the wilderness they violated the covenant, and we read in Deut. 27, that Moses with the elders of Israel commanded the people that on the day they passed over the Jordan they should renew their covenant at Mt. Ebal. In Josh. 8:30-35 we read that Joshua obeyed the command of Moses.

Dean Stanley says that "The Conquest began from the passage of the brook Zered under Moses; it was not finally closed till the capture of Jerusalem by David." In a more limited sense, it may be confined to the period during which the territory, afterward Palestine, was definitely occupied as their own by the Israelites, a period called the "Seven Years of Conquest," beginning with the passage of the Jordan. But the great mass of the native population remained in Canaan and plagued the chosen people. The conquest was not completed. The ceasing of the war was a violation of God's commands, and cost Israel a great price.

About twenty-five years had passed since the crossing of the Jordan and the renewal of the covenant under Joshua at Mt. Ebal as commanded by Moses. Joshua had now come down to old age and was going "the way of all the earth." His last concern was to have the people understand their true position and to bind them to Jehovah by a renewal of the solemn covenant. Read the last two chapters of Joshua. They seem to refer to two distinct transactions. First (Josh. 23) he sent for all the heads of the tribes, the judges and the officers, and exhorted them, "Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses." He knew it was dangerous for them to rest satisfied with what had been done, or for them to think that they could not do more. He knew if they ceased the conflict, the Israelites would be corrupted by the vices and idolatries of the Canaanites. He reminded them of all that God had done to the Canaanites, and the promises that the land should be theirs, and the heathen driven out. They were not to mix with the people that remained, nor name their gods. With his death imminent, he testified that not one good thing had failed of all that God had spoken, and that God would be as faithful as his word in bringing the evil upon them that he had spoken, for he said (v. 16) "When ye have transgressed the covenant of Jehovah your God, and served other gods, ye shall perish

from off the good land which he hath given you."

Then followed a great public transaction between Joshua and all Israel (Josh. 24). He gathered them together at Shechem, the sacred home of Abraham and Jacob. He called forth the elders, the heads of families, the judges, and officers, "who presented themselves before God." He briefly reviewed their past history from the call of Abraham to the present time, and reminded them that all they possessed was the gift of God. "I have given you a land for which ye did not labor, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat."

Then begins the exhortation of the lesson—

14. "Now therefore fear the Lord"—Reverence him as the sole object of your religious worship. "Serve Him"—Perform his will by obeying his commands. "In sincerity and in truth." Have your whole heart engaged in his worship according to his directions. Put away the gods which your fathers served on the other side of the flood (or beyond the Euphrates river) and in Egypt and serve ye the Lord."

15. And if it seem evil . . . then choose you this day whom ye will serve." Joshua called upon the people to make a free choice. They must serve God with all their hearts or not at all. A great many of us are trying to serve the Lord, and yet holding to our gods. It may not be the god of iron and stone, but how many of us are free from pride, love of money, love of position, etc.? Yea, these are as veritable gods to be put away as were the Chaldaean and Egyptian gods that the Israelites were admonished to put away. Joshua's choice had been made, for he said, "As for me and my house, we will serve the Lord."

16. And the people answered and said, "God forbid that we should forsake the Lord to serve other gods." The appeal seems to have been irresistible, and the people repeatedly declared in verses 16, 18, 21 and 24 that they would serve the Lord.

17 and 18. The Israelites seemed to weigh the reasons why they should serve the Lord and their gratitude was sincere and their faith unlimited. Verse 31 tells us that they did serve the Lord all the days of Joshua and all the days of the elders that over-lived Joshua, but afterward they did turn aside and serve other gods.

19. Joshua, in this verse, does not mean to say that the Israelites cannot serve the Lord; he means they cannot unless they put away their gods. God is a jealous God and will not have a divided service.

20. "If ye forsake the Lord, then he will turn and do you hurt." God's laws are unchangeable. He had made them, and if they were violated, then they would have to suffer the consequences. He would consume them.

21. They show that they fully understand it to be no impossibility to serve the Lord, and they promise obedience.

22. "Ye are witnesses against yourselves"—that is, they had made their own decision and would accept blessings if they were obedient, or punishment if they were disobedient.

23. The work that the people had promised, Joshua wanted them to begin immediately to perform, while their hearts were softened over the recent transactions and the recapitulation of their blessings.

25. "So Joshua made a covenant." Dr. Adam Clarke says he made a sacrifice and made a solemn and public act of the whole, and he and the people signed and witnessed it in the presence of Jehovah. Having done so, he wrote the words of the covenant in the book of the law of God, probably in some part of the skin constituting the great roll on which the laws of God were written. Having done this, he took a great stone and set it up under an oak that this might witness that this covenant was made.

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Jack Linn.

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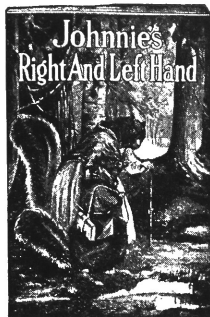
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Bits of Biography

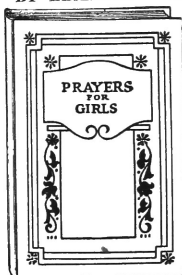
Bits of Biography is a compilation of interesting stories taken from the lives of great men and women. The short narratives are the events particularly of interest to the youth and written in such a style. It takes up a variety of types of character such as great Reformers, Missionaries, Preachers, Statesmen, Philosophers, etc.

160 pages. Cloth bound, 75c.

Prayers for Girls Prayers for Boys

TWO BOOKS.

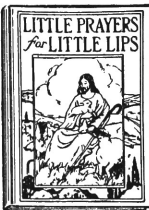
BY ELIZABETH ROBINSON SCOVILL.



It is with the ideal of helping the boy and girl to face life with God, and to teach them to give true expression to their devotion, that these little books are sent out upon their mission. They enter into the inner sanctuary of the heart, and enable them to give utterance to longings and hopes which heretofore he or she may have been unable or unwilling to speak in the presence of God. A prayer for courage, for cheerfulness, for fortitude under failure, in perplexity, in sorrow, in disappointment—these few titles show the wideness of the little books' range, and the depth of their understanding and sympathy. It is the ideal gift for every boy and girl in the Sunday Schools and Bible Classes of our churches. We have long needed just such books as these.

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Two New Titles by the Same Author.
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A dainty little book of 62 pages, with 16 full-page colored illustrations. The book also has a two-color jacket, illustrated, and on account of the size and attractiveness of it, would be greatly appreciated by any child from 3 to 7 years of age.

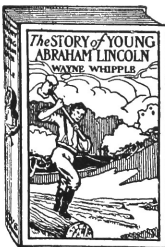
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Story of Young Benjamin Franklin, 75c.

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Uncle Jim's Stories from Old Testament, 75c.

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BY ISABEL C. BYRUM.



This highly profitable story of a wayward boy is written in a manner that holds the rapt interest of all who read it. It will restrain its youthful readers from going astray, or if they have already done so, will pilot them back into the safe harbor of right-living.

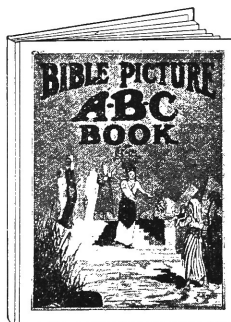
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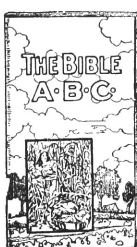


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26 Delightful Poems

Picture Language—Everybody likes pictures. We studied and enjoyed pictures long before we could read. Colored pictures especially attract attention, and children will always search them out. Good pictures are mighty forces in molding the character of children. That is why so much prominence is given to pictures in this book. The 26 colored pictures along with the stories, form lessons not soon to be forgotten. Children treasure this book.

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Bible Stories and Pictures 10c

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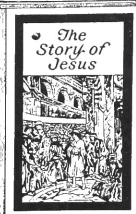
BY JOSEPHINE POLLARD.

In words of easy reading, illustrated with fifty world-famous masterpieces of sacred art, in many colors. The book is beautifully bound in cloth, stamped in gold with an illustrated jacket printed in many colors. The size is 7½x9½x1½ in. thick.

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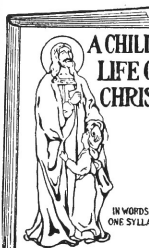
25c each.

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This little book is printed on flexible cloth, 6 pages of illustrations and prayers, and it may be washed and ironed. The pictures are in colors. It makes a very attractive little book to give to babies and you can make some mothers and babies happy by sending this.

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the little one in pure Christian principles. Well illustrated.

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BY ISABEL C. BYRUM.

Many happy and profitable hours will the children spend in reading this book. It takes up stories that have moral and character building lessons. The characters are represented as giants and knights, such as Giant Unselfishness, Giant Untruth, etc.

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The Bible You Have Longed For

BIG TYPE IN A LITTLE BOOK
Nothing like it has ever been produced, as it has such a large, clear, easy-reading type which looks like long primer; and on account of it being such an open face, it really reads easier and better. Just the difficult or unusual words are pronounced. It has the references, concordance and maps, with the chapter numbers in figures. The size is only 4½x7½ in. thick, and the weight is 18 ounces. It has the silk headband and marker, red under gold edges, bound in genuine leather, stamped in gold, and is guaranteed not to break in the back. The regular net price is \$6.75. Our special price, **\$5.50** postpaid.
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TERRE HAUTE, INDIANA.

Sunday, Sept. 26, marked the close of the third meeting for me in Terre Haute, Ind., within less than three years. This last meeting was held in a beautiful church located right in the heart of the city, which was secured for a very moderate rental. The attendance was not what we had expected for the location, but God was present and gave us a successful meeting with good altar services where souls prayed through in the old-fashioned way. Miss Opal Fretz was the special singer. She has a beautiful voice and is a splendid worker. Dist. Supt. Quinn was with us over the last Saturday night and Sunday and preached at the morning and afternoon service Sunday. Pastor Earl Singhurse has the love and confidence of his people and is doing a good work in Terre Haute.

My next meeting was at Spencer, Ind., where we had fine attendance and a splendid meeting. Seekers cried, confessed, and prayed till God's glory struck their soul. One night we did not get to preach at all; the Holy Spirit fell during a special song, so we gave the invitation and concluded the meeting with an altar service.

Rev. W. H. Shall and wife are the good pastors of this church. They and their church treated the evangelist most royally, and invited him back for another campaign. The other workers were Song Evangelist Paul and Cora Geil with Prof. Chester Harter as pianist. The pastors, singers, and pianist are splendid workers and congenial co-laborers. We are now in a meeting at Cadillac, Mich., which has started well with fourteen seekers the first day. Pray for me. P. P. Belew.

DELAWARE, OHIO.

I still belong to your family and would like to notify interested persons of my whereabouts. For some time I have been employed by the Lord's Day Alliance of the state of Ohio, have been traveling and speaking all over the state in the interest of Sabbath (or, preferably, "Lord's Day") observance. The motion picture industry and the managers of dance-halls in this state are now concentrating for a great battle in the Legislature to break down our Sunday laws and we are endeavoring to acquaint the Christian people of the state with the seriousness of the situation and the necessity of vigilance and concerted action to prevent the overthrow of this sacred fundamental institution of our American civilization.

Mrs. Wood and I "cut loose" once in awhile to continue our evangelistic work. Our next campaign is slated for Waldo, ten miles north of our home, Delaware, Ohio, which home is twenty-four miles north of Columbus. We shall be glad to hear from friends of by-gone days and from those who have yielded heart and life to Christ under our ministry. Our son Paul is a graduate of Asbury College and is now studying for a Master's degree in Ohio State University. He handles with considerable skill a number of musical instruments and is a great help to us in our revival campaigns. We now sail under the title of "The Wood Family Trio" and are open for revival engagements as such when our calls are not too far removed from the center of our operations. Our terms are such as make our services available anywhere.

Rev. and Mrs. V. A. Wood.

The Spirit of Christmas Embodied in Christmas Greeting Cards



Six designs all suggestive of the birth of the Christ Child. In addition to the Christmas salutation, each card has a short quotation from the scriptures bearing upon the event of that first Christmas day. Printed in harmonious colors on a fine grade of white antique finish card board with gilt edges. Envelopes match card stock. Size, 5¼x3½. Price, postpaid, 30c per dozen. \$2.50 per hundred.

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TOLD FOR YOUNG AND OLD—SELF-PRONOUNCING

ONE HUNDRED AND SIXTY-EIGHT STORIES each complete in itself, yet forming a continuous narrative of the Bible. It has a reverential regard for traditional interpretation, while utilizing a modern style unexcelled for its vividness. The world-old stories are rendered vitally interesting by the noted author's fresh and realistic treatment.

RECOMMENDED BY ALL DENOMINATIONS for its freshness and accuracy; for its freedom from doctrinal discussion; for its simplicity of language; for its numerous and appropriate illustrations; as the best work on the subject. The greatest aid to parents, teachers, clergymen and all who wish a model and guide for reading or telling Bible stories in the most fascinating way.

THE BEST ILLUSTRATED BOOK ON THE SUBJECT. Contains 16 full-page color drawings, over 250 half-tone, full-page and text pictures.

BOUND IN RICH OLIVE GREEN CLOTH

PRICE \$2.00 POSTPAID

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What proved to be one of the most fruitful revivals in its results held in Bedford in recent years was the two-weeks' meeting at the Bedford Methodist Church. The evening services especially were well attended and the interest never abated. A pleasing feature of the meeting was the song service, led by Song Evangelist M. V. Lewis, whose home address is Wilmore, Ky. He came not as a stranger to Trimble, having assisted in a meeting at Callis Grove several years ago when Rev. S. H. Pollitt did the preaching. Bro. Lewis is not only a gifted musician, but a splendid mixer and man. In the absence of Bro. Johnson, who was holding quarterly meeting at Mt. Pleasant, he preached an excellent sermon Sunday morning.

Bro. Johnson in the pulpit has the faculty of holding the undivided attention of his audience. An easy and graceful speaker, his illustrations, always to the point, are in accord with the line of thought emphasized and impressed throughout the sermon. Each of his evening discourses was preceded by a talk to the children in which they were told things that will stay with them and help them through life; the Biblical truths he expounded in each message carried with it the convicting power of sin and the saving grace of God's love as revealed in his Holy Word. The church, the town and the community are better by reason of the meeting.

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Our last meeting at Dix, Ill., was a hard-fought battle, but we believe much good was done. The pastor said he would not take one thousand dollars for what the meeting meant to him. Bro. Garrett and his faithful wife know how to make things comfortable for the evangelist, and the church at Dix knows how to stand by the woman preacher. We are now in a meeting at Flora, Ill., with the Rev. R. Z. Perdue; 23 seekers up to date and the end is not yet.
Evangelist Mrs. Stella Gasaway.

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POST CARDS.

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Twelve in pack, 25c. 100 Assorted.

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This assortment consists of forty-one pieces of tags, seals, stamps and cards for making your Christmas packages beautiful. Price, postpaid, 10c per envelope.

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No. 5516—Even Christ pleased not himself.

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No. 5501.
The crown of the home is godliness.
The beauty of the home is order.
The glory of the home is hospitality.
The blessing of the home is contentment.

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A favorite text printed on the new art velvet card-board. The white lettering on the red and green cards produces a striking effect. Size, 10x12 inches.
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TEXTS.
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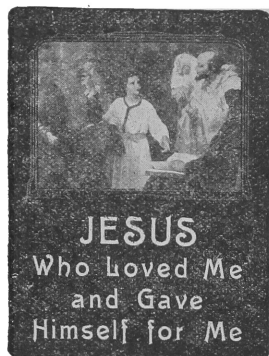


TEXTS.
No. 5135—Pray one for another.
No. 5136—The Lord is my Shepherd.

Every one will admire this series. Text No. 5135 is ornamented with a panel in colors showing two little children in prayer at mother's knee.

No. 5136 shows Christ the Good Shepherd leading a flock of sheep with a lamb in his arms.
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Red, Green and Blue Texts

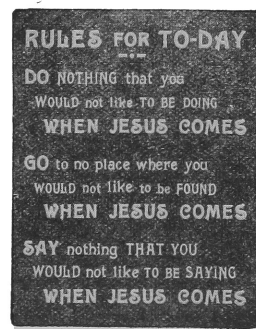


No. 5625—Jesus who loved me and gave himself for me.
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Size, 10x13 inches. Price, 50 cents.



A beautiful restful home scene in soft colors, flanked on either side with white panels. No. 4014.
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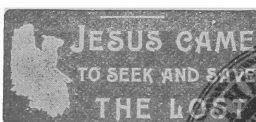
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No. 5402—A striking motto for the home, gives excellent advice for every day. Ivory-white letters on Art Velvet card-board. Size 10x12.
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No. 5121—Seek the Lord while he may be found.

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TEXTS.
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Set of twelve art velvet reward cards that appeal to the children. Inexpensive; high quality—an innovation in the Sunday School field.

No. 50. Price per set, 75 cents.
Sold in sets of 12 only.



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Love One Another.
He Careth for You.
Give Me Thine Heart.

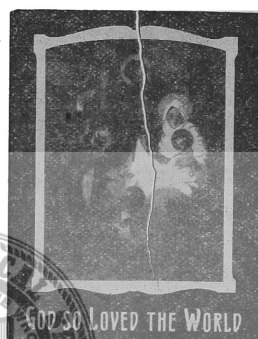
Cross Shaped
Christ is Risen.
He Died For You.
Draw Nigh to God.



Star Shaped
Come Unto Me.
My Best For Christ
Rejoice in the Lord
Shield Shaped
I Will Watch and Pray.
Be of Good Courage.
Serve Him With Gladness.

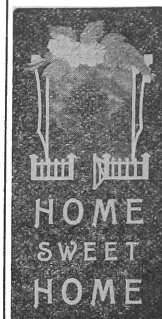
Nativity Series

The sentiment of the texts and the beautiful, impressive picture make these mottos suitable for any room in the house.
Size, 10x13 inches. Price, 50 cents.



Red and Green Texts.
No. 5620—God so loved the world.
No. 5621—He is our peace.

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This motto is embellished with a spray of attractive flowers around a panel showing a quiet country scene in the foreground of which stands a cozy cottage.

The scene and text are both expressive of home sentiment.

Size 6½x12 ins.
Corded.

Price, 40 cents

TEXTS.

No. 5326—Home Sweet Home.
No. 5327—God bless our Home.

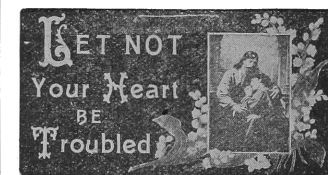
Precept and Promise



Size, 10x13 inches. Price 50 cents.
No. 5510—Be ye kind, tender hearted, forgiving others as God forgave you.
No. 5511—All things work together for good to them that love God.

Lily-Of-The-Valley Series

A motto that appeals to every one who sees it. Text No. 3320 has a panel showing Christ in the Garden of Gethsemane.
Size, 6½x12 inches. Price, 40 cents.



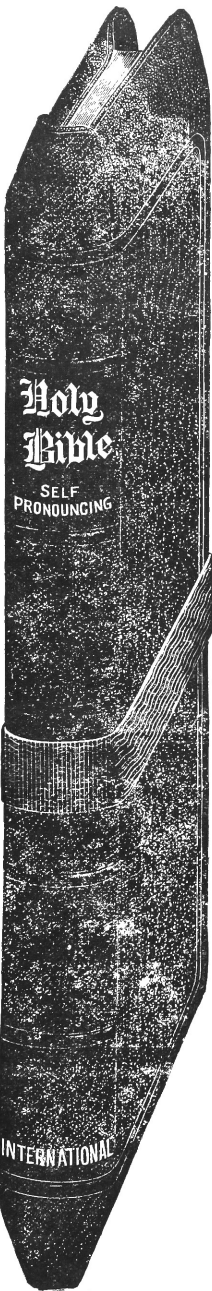
TEXTS.
No. 5320—Let not your heart be troubled.
No. 5321—God hears and answers prayer.



No. 4011—The Ten Commandments.
No. 4010—The Twenty-third Psalm.
No. 4020—The Beatitudes.
No. 4021—The Lord's Prayer.
Size 10x13 inches. Price, 50 cents.

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THE OLD KING JAMES VERSION USED IN EVERY BIBLE ON THIS PAGE



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Most Complete Bible

Just the Bible for the home or family use, most helpful for the teacher or pastor, very attractive for the old folks, a good study Bible for the student.

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 18. The names, titles and characters of the Son of God.
 19. The sacred books of non-Christian religions.
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 26. Fourteen maps in colors with index to same.
- The regular net retail price is \$6.50. Our special sale price, **\$4.50**.
Your name in gold, 50c extra.
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- Each copy packed in a box, wrapped inside and out. The above Bible is the very best value that we know of in the way of completeness, large type, all the attractive features for Bible study, neatness in size and durability for the price.

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For Teacher, Pastor or Friend
It is printed in long primer type.
It is self-pronouncing.
It is bound in Persian Morocco.
It is silk sewed, guaranteed not to break in the back.
It is leather lined to edge.
It is printed on fine India paper.
It has references, concordance, maps.
It has silk headbands and marker.
It is 8½x5½ inches, weighs 22 ozs.
It is only 15-16 of an inch thick.
It is sold regularly at \$10.20. **\$7.50**
Special price, postpaid.
It will last a lifetime, ordinary use.
Improved thumb index, 50c extra.
Name lettered in gold, 50c extra.
(Specimen of long primer type)

THE LORD is my shepherd; "I shall not want."

2 He maketh me to lie down in
Same style as described above in extra fine binding that will last 20 years ordinary care, for **\$10.00**.

Plain Type Text Bible

Clear black face minion type. Helps: Moody's Bible Study, Harmony of the Gospels, great periods of Bible history, prophecies, warnings and promises, dictionary of scripture proper names, maps, etc. Morocco with overlapping edges, stamped in gold. Size 5x7½x1½ in. thick. A regular \$3 value that we **\$1.25**
are offering for
Same Bible as described above with the words of Christ in red, **\$1.50**.

Ideal Child's Bible



Bound in a beautifully grained, genuine leather, with overlapping edges, stamped in gold, red under gold edges.
It has a very clear, readable agate type; is self-pronouncing, chapter numbers in figures. Size 3½x5½, only ¾ of an inch thick, and weighs 11 ozs.
It contains twenty choice helps.
1. The books of the Bible in rhyme.
2. How to find the books quickly.
3. Finding great things in the Bible.
4. How to read the Bible through.
5. The treasures of the Bible.
6. How to study a Sunday school lesson.
7. The death of Moses.
8. How to study a Bible Character.
9. The story of Joseph.
10. How to study a book of the Bible.
11. The story of the Acts.
12. How to analyze a book of the Bible.
13. Analysis of the book of Acts.
14. Hints on studying the Bible.
15. The Bible in life and death.
16. What great men think of the Bible.
17. Testimonies to the Bible.
18. Golden verses of the Bible to be committed to memory.
19. A study of the Holy Land.
20. Bible manners and customs.
Every child should have a nice, convenient, attractive Bible that they can call their own, and this one is ideal. We contracted for a large quantity at such a low price that we can sell this **\$2.50**. **\$1.50**
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Same style of Bible as above, keratol binding, red edges and not overlapping, 90 cents.

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The Home Bible for daily devotional reading. A superb record, and 17 maps, printed in colors, compiled from authoritative sources, covering completely the geography of the Bible, and a Calendar for daily reading the Scriptures, by which the Bible may be read through in a year. This book fills the ever-increasing demand for a Bible with large, clear print, and a size that makes it convenient for family services. For aged persons with impaired eyesight it will prove a blessing and add pleasure to the reading of God's Word.
It takes the place of a family Bible. Bound in a splendid quality, flexible Morocco, stamped in gold. Regular agent's price, \$6.50. **\$3.00**
Our price, postpaid.
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Same style as the above in genuine leather binding with overlapping edges, special price, **\$5.00**.

Ideal India Paper Pocket Reference Bible

This Bible weighs only 11 ozs., is ¾ of an inch thick, and size 4¾x6¾. It has very readable minion type, splendid Morocco binding, overlapping edges, silk headbands and marker. White opaque India paper. Contains references and maps. Guaranteed not to break in the back. Just the Bible for men to carry in their pocket or ladies in their handbag—so small, light and convenient.
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The same Bible as described above, with a complete Bible concordance. **\$5.00**
Special price.
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Same style as described above, with the above, 50c extra; index, 50c extra.

Smallest Bible Made

We mean by this the smallest Bible with a readable type and with the references and concordance. It has an antique nonpareil readable type, 40,000 references, a complete Bible concordance with maps in colors, the chapter numbers in figures, and is printed on fine India paper, with red under gold edges, silk headbands and marker; bound in genuine Morocco with overlapping edges, stamped in gold, size 3¾x6 in. and a little over ¼ inch thick. It weighs 10½ ounces. This Bible is a regular \$1.00 value that we are selling, postpaid, for **\$3.00**

Sunday School Scholars Red Letter Bible

THE BINDING.—Genuine leather with overlapping edges, and very flexible.
THE TYPE.—Large, clear, easy to read nonpareil black face, pronouncing. Chapters in figures. All of Christ's words printed in red.
THE PAPER.—A very thin white opaque Bible paper, durable. Red under gold edges, silk headbands and marker.
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THE SIZE.—5x7x1 in. thick, weight 20 ozs. Stamped in gold on back and backbone.

Specimen of Nonpareil Type

IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Mag-da-lene, and the other Mary, to see the sepulchre.

THE PRICE.—This Bible is a good value at \$1.50. Our special **\$2.75** price, postpaid.
Name in gold, 50c extra.
BLACK TYPE EDITION.—Same Bible as described above, without the red letter feature. Price, **\$2.50**.

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The size is 4¼x6-¾x1 in. thick. It has a very bold, clear, readable type, is self-pronouncing, has 40,000 references, chapter numbers in figures, beautiful white opaque Bible paper, silk headbands and marker, guaranteed unbreakable back, bound in genuine Morocco with overlapping edges, stamped in gold, red under gold edges, with all of Christ's words printed in red. Regular net price \$3.85. Our special **\$3.00** price.
Patent thumb index, 50c extra.
Same Bible as above, on fine India paper, without the red letter feature, **\$4.75**.

Precious Promise Testament

With a complete index. All Precious Promises marked in red. It has large, clear type. The only complete index to the New Testament.
Special net price **\$1.00**
Same as the above in genuine leather binding, overlapping edges. Price, **\$1.75**.

Extra Special Testaments

Large minion type, words of Christ in red, full page colored illustrations, splendid grained Morocco binding. Stamped in gold, round corners, gold edges. Size 4x6½ inches. **\$1.00**
Price, postpaid.
Vest Pocket, leather bound, nonpareil type Testament, stamped in gold, round corners, red edges. **60c.**
A Real Bargain.
500 copies of a vest pocket size, flexible Morocco bound Testament with a splendid black face type. **25c.**
Only

Workers' Testament

1,000 copies of a beautiful thin, hip pocket size, with all the scripture pertaining to salvation indexed and underscored in red, making a wonderful study for a layman, teacher or Christian worker. It is bound in Morocco with overlapping edges. The net price **\$1.40**
Price.
100 copies same as the above without the overlapping edges, 75c.

Jewel Testament

Fine Morocco binding, overlapping edges, India paper, silk sewed, largest type in a little book, size 2¾x4 1-6x¾ in. thick; weight less than 3 ounces. Fits the hand and vest pocket. It is self-pronouncing, contains the Psalms. **\$1.50**
Price.
5 copies for \$6.00.
Same style of Testament on regular paper, without the Psalms, 75c. Or with the words of Christ in red, 90c.

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THE GREATEST NEED JUST NOW.

By The Editor.

CHURCHMEN, statesmen, business men, serious-thinking people, everywhere, are telling us that there is great need of a revival of religion. Doubtless this is true, but may God save us from a church-wide drive to bring multitudes of impenitent, unregenerated people into the church.

* * * *

A true revival of religion must begin within the church. The church must search her heart, separate herself from worldliness and sin of every kind, give herself to prayer, song, and cry for the restoration of her first love, and the joy of God's salvation.

* * * *

A revival church can win souls from sin to Christ, and care for them, feeding them upon the sincere milk of the Word, that they may grow in grace and become strong in the Lord. A cold, world-loving church cannot travail in prayer, bring forth in love, and nurture new-born souls. If you want a true revival begin with your preachers and your churches.

* * * *

Preceding a revival there must be much earnest preaching. This was true of the revival under Luther, Wesley, Finney, and Moody. All true revivals of religion must be brought about by a faithful proclamation of the word of God. The word of the Lord is the sword of the Spirit. There is power in the Bible to save, and it must be proclaimed, if we have a revival.

* * * *

Faithful preaching of repentance, of the necessity of the new birth, of faith in Christ, as the one and all-sufficient Saviour, will awaken a church, a community, the indifferent and wicked. You can never bring a people to see the sinfulness of sin and the danger in it, if you do not point out the final results of unrepented sin. If you would awaken the people and turn them to God, you must make them to see the final fruit of wickedness. You must teach them that, "The wages of sin is death."

* * * *

The greatest need of these specialists going about the country telling us that the old-time revivals were "mob psychology," is a pungent, deep conviction for sin, and a few days' struggle at the mourners' bench. Any preacher or layman who tells you that the day of revivals is past is backslidden—if he ever had anything to backslide from. He neither knows the need of the people or the power of God. If we would have a revival of true religion we must have a tidal wave of repentance sweep over the land, and this will not come without faithful preaching.

* * * *

We are not going to have a great revival of religion preaching modernism. It produces doubt instead of faith, conviction, and saving trust in Christ. We shall not have a

STRIKING AT THE HEART OF CHRISTIANITY.

It appears that there are groups of Methodists who have not only given up the doctrine of regeneration, but they are opposing that fundamental Bible doctrine and undertaking to substitute in its place mere educational training. This is a bold and dangerous heresy which must be met in a most positive manner. This subject will be discussed at length in *The Pentecostal Herald* in the coming year of 1927. We covet the sympathy, prayers and support of loyal Methodists everywhere.

H. C. Morrison.

revival if we do not recognize the Holy Ghost and give him his full place in our preaching, faith, hearts, and labor. He must convince the world of sin, of righteousness, and the judgment to come. We must come back to the Bible, back to Christ, back to the Holy Ghost, back to repentance, regeneration, and full redemption from sin if we would save the people, cleanse the moral atmosphere, and save the nation.

OLD TIME METHODISM.



THERE are many things to be said with approval of the old-time Methodists. They believed the Bible was the Word of God, and of absolute authority. They believed in, and about, Jesus Christ as the ancients prophesied of him, and as the disciples wrote of him. They believed that Jesus was the only and all-sufficient Saviour. They believed in free moral agency. They emphasized the proclamation of God, "Choose you this day whom ye will serve." They believed in a most genuine and thorough repentance for sin, forsaking of sin, confession of sin, and humble, patient, persistent seeking and praying, and waiting before God for forgiveness of sins.

"Here on my heart the burden lies;
And past offenses pain my eyes"

was the attitude of the penitent seeker. They believed in pardon, or forgiveness, justification and regeneration, a trio of graces instantaneous and inseparable; and coming with them was the witness of the Spirit that the great transaction was done. They insisted that passing from the death of sin to the life of righteousness, the being born again, being made in Christ new creatures, was so definite and great a work that it could not take place in an intelligent human being and not be known. They delighted in singing

"My God is reconciled;
His pardoning voice I hear;
He owns me for his child;
I can no longer fear."

The old-time Methodists laid great emphasis on the witness of the Spirit. This

witness came at regeneration and remained an abiding assurance of acceptance with God in Christ.

The old-time Methodists believed in a full deliverance from sin—sanctification, cleansing from all sin in the precious blood of Christ. They aspired to that high and holy spiritual altitude and, groaning after it, obtained it, and lived rejoicing in the fullness of the blessing of the gospel of Christ.

The old-time Methodists were wonderfully separated from any form of sinful worldliness. They had no desire, nor use, for those forms of pleasure sought after and enjoyed by those who openly and wilfully disobeyed the commandments of God, rejected the mercies of God, and lived in open rebellion against God. The dance hall, card table, theater, bar-room and race course had no charm or attraction for the old-time, Spirit-born sons and daughters of the Almighty. They were the happiest people on earth; they had a joy unspeakable. They prayed, they sang, they shouted, and gave a glorious testimony of salvation, warned and exhorted until sinners went forward. They sang "How firm a foundation, ye saints of the Lord," and "We are marching to Zion, beautiful Zion." They were indeed, the salt of the earth and the light of the world. Multiplied thousands were attracted by their joy, impressed by their sincerity, and won to Christ by their exhortations and prayers.

The old-time Methodists were great believers in revival meetings. They would take time to attend them day and night, fast, pray, sing, testify, exhort and visit, invite sinners to Christ and labor with them in holy love. They would stir up the community, and refused to be satisfied without the salvation of souls.

The old-time Methodists were liberal on non-essentials, but were strong contenders for the essentials of salvation. They believed in every fundamental doctrine of evangelical truth of the Bible, and did not fear the face of man, but stood in their place with a "Thus saith the Lord" for all comers.

I believe in the old-time Methodists. I believe with them, and am not ashamed to be one of them. There is great need and a large place in the world for just such people today. Oh, for a hundred tents, and two hundred Spirit-filled men to spread old-time Methodism!

The Closing Days of the Brooklyn Holiness Convention.

The Holiness Convention in Brooklyn, N. Y., grew in interest and power as the days went by. The last Sabbath was a great day. Large congregations in the morning, larger in the afternoon, and at night the great auditorium was packed with people. Every seat was occupied, chairs used on the side,

(Continued on page 8)

REVIVE THY WORK, O LORD.

Rev. G. W. Ridout, D.D., Corresponding Editor.



THE greatest need of our age and the church of our age is another "Great Awakening"; another heaven-sent, Spirit-born Revival of Religion. The age is not moving Godward; the sweep of things is manward. Our thinkers, writers, and educators are carrying us into free thought, skepticism and downright infidelity; they are sapping at the very foundations of all religion; they are turning the Bible into folklore, legend, fiction and literature purely; they are robbing the people of the Word of God, and when the old Bible goes, the Ten Commandments go, and when regard and respect for the Ten Commandments go, then comes on a flood of immorality and moral woe. Luxury, pleasure, lawlessness, forgetfulness of God are eating out the heart of our present day civilization.

The Church is in a perilous situation; many of our great pulpits are manned by men who no longer profess or preach the essential doctrines of grace. They totally omit the supernatural and have no place in their preaching of the precious blood, of the Holy Spirit, and the great Redemption through the Cross of our Lord Jesus Christ. As a consequence, the churches are becoming worldly; supper-rooms take the place of the upper room; the cooking stove contingency runs the church. The mourner's bench has been thrown out, altars torn down, the lamps of sound doctrine have gone out, and all over the land irreligion is rampant. We spend three billion dollars a year in crime. "We have more murderers in the U. S. A.," said a great lawyer, "than clergymen and school teachers, and 52,000 more slayers at large than policemen."

And the world plunges on—until today it is facing a cataclysm the like of which it has never known. The fumes of hell are fast enveloping the entire human race. The yawning chasm lies just ahead. Hell hath enlarged her borders to receive the last fatal plunge of a reckless race. And no false optimism can prevent that plunge!

There is but one remedy. Not reformation, for that touches only man's exterior. Not education, for that, too, leaves the heart unchanged, as our jails and prisons bear solemn witness. One illustration of the latter will suffice. In the Federal Penitentiary at Leavenworth, as pointed out by a writer in the Christian Herald (Sept. 19, 1925), there are today thirty physicians serving sentence, to say nothing of the representatives of other professions and skilled occupations. And of the sixty-six classes in the night school forty-three are conducted by college graduates! Education alone is no remedy for moral disease.

But there is a remedy—God's remedy—the immediate world-wide proclamation of the gospel through the Church of Jesus Christ—not the Church's rapturous translation to realms above before its commissioned task on earth is finished, but its repentant transformation and then its implicit obedience on this earth where God put it and where through his Son he commanded it to "preach the gospel to every creature."

1. We need a Revival of Religion to bring back to the pulpit today the old Doctrines of Grace.

Joseph Cook once said: "Wherever I find a man holding three specific doctrines I expect a revival through his labors. What are these doctrines? The necessity of immediate repentance, the atonement as held by the evangelical churches, the supreme religious authority of God's word. Whenever I find a man in whom these doctrines are not a creed, but a life, I usually find a revival going on in a slow or swift way. I solemnly believe that it is the divine will that we

WHY I ATTEND THE REVIVAL.

Because—

1. I was converted in a revival.
2. Nearly all the Christian people whom I know were converted in revivals.
3. The devil hates revivals and rejoices when he can keep people away from them.
4. My place cannot be filled nor my work done in the revival by any other person.
5. It is standing by God's best-known method of saving souls and proves my loyalty to his plan.
6. Every soldier of Jesus Christ should be in the front ranks of the battle against sin and the devil.
7. I want my life to count for the most in every possible way in helping souls into the kingdom of our Lord.
8. Tests prove that ninety percent of people who have the mind and spirit of the Master were converted in revivals.
9. Avoidable absence is an indication of spiritual decline and backsliding. The most spiritual people of the community attend revivals.
10. Sinners who know me, my church, my pastor, and my God expect me to do so, and such attendance will help me to live as I should between revivals.
11. God has owned and blessed revivals in a marked way ever since the Day of Pentecost, and I want to be where he reveals himself and saves souls.
12. Should I fail to attend and do my part in the revival, as a result souls may be lost and then in the Judgment Day I will be held accountable to God for their loss.—Sara Doebler Selle.

should teach the necessity of the new birth in this life, the necessity of the atonement in its biblical form, and the authority of God's word in precisely the terms and tone in which the Bible teaches these truths. Whenever I find a man doubtful on either of these highest matters I usually find a torpid church, or one that may, perhaps, be drifting into disintegration or into some foppish liberalism adapted to the wants of an easy-going age. Such an organization may be called a church, indeed, but it is really little more than a club-house."

2. We need a Revival of Religion to Revive the Church.

Dr. F. B. Meyer, of London, declares that "if revival tarries, the fault is not with God, but with the Church. The power is at hand to shake the world, but the medium for its expression is at fault." *"It is the Church, not the world, that must first be revived."*

In the days of Wesley the Revival began in the enrichment and spiritual baptism of the saved. Wesley and Whitefield and others received their Pentecost and then went forth in flames of sacred fire to spread the great salvation throughout the kingdom. The greatest need of the church of today is the awakening of a great religious emotion born of the Holy Ghost; all great Revivals have their rise in religious emotion.

3. We need a Revival of Religion that will bring the ministry to its knees in intercessory and desperate praying.

Charles G. Finney said that when he went into the cities to begin his evangelistic work he would sometimes preach a day or two without one atom of power. What did he do? He just let himself down before God and prayed God to empty him of Charles G. Finney, as it were, to take the bump of self-reliance, self-trust and self-seeking out of him. "Seekest thou great things for thyself?"—even in Christian work.—"Seek them not."

Bishop Thomas Nicholson tells of a remarkable Revival of Religion he had when a circuit rider as a young preacher.

"There had not been a revival on that circuit in years, and things were not spiritually hopeful. During more than four weeks the pastor had preached faithfully, visited from house to house, in stores, shops and out-of-the-way places, and had done everything he could. The fifth Monday night saw many of

the official members at lodges, but only a corporal's guard at the church.

"From that meeting the pastor went home cast down, but not in despair. He resolved to spend that night in prayer. Locking the door, he took Bible and hymn book and began to inquire more diligently of the Lord, though the meetings had been the subject of hours of earnest prayer. Only God knows the anxiety and the faithful, prayerful study of that night. Near the dawn a great peace and a full assurance came that God would surely bless the plan which had been decided upon, and a text was chosen which he felt sure was of the Lord. Dropping upon the bed, the pastor slept about two hours, then rose, hastily breakfasted, and went nine miles to the far side of the circuit to visit some sick people. All day the assurance increased.

"Toward night a pouring rain set in, the roads were heavy and we reached home, wet, supperless, and a little late, only to find no fire in the church, the lights unlit and no signs of service. The janitor had concluded that the rain would prevent the service. We changed the order, rang the bell and prepared for war. Three young men formed the congregation, but in that 'full assurance' the pastor delivered the message which had been prayed out on the preceding night as earnestly and as fully as if the house had been crowded, then made a personal appeal to each young man in turn. Two yielded and testified before the meeting closed.

"The tired pastor went to a sweet rest, and next morning, rising a little later than usual, learned that one of the young men was going from store to store throughout the town telling of his wonderful deliverance and exhorting the people to salvation. The next night the church was filled. Night after night conversions occurred, until in two weeks we heard 144 people testify in forty-five minutes. All three points of that circuit saw a blaze of revival that winter, and family after family came into the church until the membership was more than trebled.

"Out of that meeting one convert is a successful pastor in the Michigan conference, another is the wife of one of the choicest of our pastors, and a third was in the ministry for a number of years and then went to another denomination, where he is faithful unto this day. Probably none of the members ever knew of the pastor's night of prayer, but he verily believes that God does for the man who thus prays what he does not do for the man who does not pray, and he is certain that 'more things are wrought by prayer than this world dreams of.'"

A Beautiful Tribute.

I have just read with pleasure and profit a book from the pen of Rev. J. L. Brasher, D.D., written in blank verse and contains, among other things, beautiful tributes to his father, wife and son. It is the overflowing of an affectionate heart, a great brain, and a vivid imagination. The pen of the poet has three great subjects: A stalwart father, a devoted wife and a son of marvelous ability and fervent soul. This book is beautifully bound, well printed, and withal, a beautiful memorial from son, husband and father. It will have a wide reading, with profound impression. Pentecostal Publishing Company can supply this book at \$1.00 per copy.

H. C. MORRISON.

Christians, listen to this warning! Be not impatient or discouraged if the answer does not come! Those who have persevered often and long before God, in pleading his promises, are those who have had the greatest power with God in prayer.—Andrew Murray.

BEACON LIGHTS OF FAITH.

Rev. C. F. Wimberly, D.D.

CHAPTER XXII.

CHARLES G. FINNEY.



genuine revival never fails of two effects: It is either the most popular movement in religious circles, or the most despised, misunderstood, and misrepresented phase of Christian activity imaginable. There is a type of evangelism that is universally popular; it gets applause, favorable comment, and indorsement from all creeds, or no creed. It is the kind that opens up with the spectacular. "The keys of the city," as it were, "are turned over." Committees have been busy organizing, mobilizing, lining up all groups, from the "Shirt Makers' Union," to the Knights of Pythias and Red Men. A great chorus sings, with catchy witticisms from the song leader; everybody happy; everybody smiling. Such a program continues for weeks; many speeches are heard from leading laymen; finances hold the center of the stage. The conversions reported every night are devoid of any signs that go before, or that follow."

A revival, Holy Ghost inspired, is as far removed from the above manifestation as a county fair is from an old-time camp meeting. A revival deals primarily with sin, the consequences and retribution that follow; there is no place for applause and jollification. It deals with eternal principles; men are brought face to face with impending doom. A revival comes by definite emphasis being placed on the doctrines of salvation, such as human depravity, repentance, new birth, holiness of heart, and the Judgment. The Holy Ghost can use only these truths in the promotion of a revival. There are evangelists and *evangelists*. Charles G. Finney was an evangelist full of the Holy Ghost and faith; during his life he preached and prayed down a revival that swept the large cities of two or three states.

This extraordinary man was born in Warren, Connecticut, August 29, 1792. Two years later his father moved to Oneida county, New York, at that time a veritable wilderness. Neither of his parents was religious, and there were very few among the neighbors who made even a profession of any sort of faith. Common schools were established and to them young Finney had access until he was fifteen years of age. The family then moved near Sacket Harbor, where religion was without any representation whatever.

Having studied diligently, young Finney returned to Connecticut, hoping to enter Yale College. His teacher, a graduate of Yale, persuaded him not to enter, as he could study under him privately, and finish the course in much less time. However, he did not continue his studies, but went to New Jersey, where he taught school for two or three years. The religious services in that locality were mostly in the German language.

For a while Mr. Finney attended the ministry of an old man who read his sermons, and from which he derived no religious instruction. After this, he returned to New York, where he entered a law school at Adams, and as he says, "as ignorant as a heathen" of the Bible and divine things. But, while here he came under the influence of an educated minister, a graduate of Princeton. Without any special interest, he attended preaching services, and the prayer meetings. He heard them pray for a revival, for the Holy Ghost, and for almost everything but, he comments: "they never seemed to get any answer to their prayers; the revival did not come, and the Holy Ghost was not poured out." These things in the face

of his own spiritual blindness kept him in great confusion of mind.

However, the sense of the need of God grew on him, and he anxiously sought the truth, which resulted in a wonderful conversion. It happened on a Sunday, in October, 1821; he became desperate, and decided that matters must be settled between himself and God. He tells us, that when he became in earnest seeking God, he found his heart full of pride, and selfish cowardice. For two or three days he agonized, sought privately, but did not want anyone to see him reading the Bible, or appearing anxious. At last, when he determined to seek God with his whole heart, regardless of folks, all burden and sense of guilt left him; conviction was gone, and then, it occurred to him, that he had committed the "Unpardonable Sin." The soul ease he experienced was a great mystery to him. But before the week was over, he promised the Lord he would preach the Gospel, pray in public, and dare to be seen reading his Bible; the peace of God came into his soul. He came upon Romans 12:1, and then and there he made the entire consecration of his whole being—the "living sacrifice"; whereupon the Holy Ghost came on him with such a baptism, such waves of glory and power swept and filled his being, he asked the Lord to stay his hand. From that hour Charles G. Finney was a sanctified vessel for the Master's use.

He was a lawyer, and had loved the profession; but the next day one of his clients came to his office reminding him that their case was to come up at ten o'clock. Then Mr. Finney told the astonished man that he held a retainer for the Lord Jesus Christ, and had to plead his cause, that he could no longer serve him, moved at once by the sudden impulse, that if he was to preach, he must get at it. During the first week, he preached by conversation, and many were brought under conviction and saved. In the community there were many Universalists, and among Mr. Finney's personal friends; several were actually convicted, as they felt the strange power and zeal of this young attorney, as he preached to them privately of this great salvation. Finney was a God-sent man, with one objective—the salvation of men.

From the beginning, he had much difficulty with the ministers; most of them were Calvinists and believed in a *limited atonement*. They urged him to go to Princeton, and prepare to be a preacher, offering to defray all his expenses. He refused, and when pressed, told them he did not want to go where they taught such doctrines. Being a lawyer by training, he was soon convinced of the errors of Calvinism.

In spite of his objections to the doctrines, he was finally licensed to the ministry of the Presbyterian Church and placed under a scholarly minister named Gale, who was to direct and teach him theology. This course was nothing more nor less than a controversy. Once when Mr. Finney had preached before his teacher he told him in subdued passion: "Mr. Finney, wherever you go, I shall be ashamed to have it known that you studied theology under me." This man was destined to be an apostle to the multitudes, with a tongue of fire received at Pentecost; the Paraclete had taken the things of Christ and showed them unto him, among them, the truth of an *unlimited atonement*.

Having no ministerial training Mr. Finney decided to go into needy fields and work as a missionary. With this in view, he secured a commission from a missionary society and went at once into Jefferson county, New York, to the town of LeRay, where the Evans Mills were located. There were two small congregations—a Baptist and Congre-

gational—neither of which owned a church building; they used the schoolhouse alternately. He went also to Antwerp, sixteen miles farther, and arranged for a Sunday service. The people packed the house at every service; but finally, he grew restless, and informed them that he was not there to please them, or entertain them; but to secure their salvation. Thus far, they had rejected his Master, and that unless they were going to become Christians, he was going elsewhere. To this end he voted his crowd. Not one promised to become a Christian; and before the benediction he informed them that one more service would close his labors among them. The people were dumbfounded, and many of them were angry at this seeming insult. The next day was spent in fasting and prayer. Before the hour of service, the house was packed to suffocation; he tells us that God seemed to turn loose all the powers of his being. Great conviction fell upon the people; men and women fell under the power. Evil men tried to stir up trouble, and many of the leaders were visited by terrible calamities—even sudden death with some of them. Great fear came upon the community, and the revival swept it like a fire. Such was the beginning of a career unequaled in religious history.

At once, Charles G. Finney was a storm center of ministerial criticism and wrath. They denounced his undignified pulpit manners, especially, his message of full and free salvation for all men, from all sin. But he was God's man. The only reputation those men ever attained was that they criticised a great man. A skeptic returning home one night in great distress of mind, was asked by his wife, if he had heard Mr. Finney preach. "No," he replied, "he explains what others preach."

Mr. Finney then went to Antwerp where he found, as he says, "a veritable Sodom and Gomorrah"; vile profanity could be heard anywhere on the streets. The one church building was closed, as the Universalists had made it impossible for them to even attempt holding religious services. The man who held the key refused to open it for the evangelist. A school building was secured, and announcement scattered throughout the town. Long before the hour for service the thugs and rowdies had almost filled the place. Again, Mr. Finney spent the entire day, after completing arrangements, in fasting and prayer, far out in the woods. That night his message was on the destruction of Sodom, making the application to Antwerp, and calling on them to "escape for their lives." It was the thunderings of Sinai, and the wrath of God; at first, the crowd mumbled their anger, low cursings were heard over the house; but like lightning from the sky, conviction fell on the whole house; men and women fell to the floor, as if struck down, and cried and shrieked in fear and agony. The impact of truth struck terror to sin-burdened hearts.

We have mentioned in some detail these two revivals, as they are typical of his long career in the field; it was the beginning of America's greatest evangelist. Just such manifestations characterized the labors of Charles G. Finney. Universalists, infidels, rowdies, preachers, churchmen, and criminals fought him at every turn; but God crowned his ministry with demonstration of the Spirit and with power. Finney held sweeping revivals in twenty-five of the largest cities of America, and in no place did he fail to produce the unusual results. In addition to these great American campaigns, he made two visits to England, where the largest halls could not accommodate his crowds.

(Concluded on page 7, col. 3)

SUGGESTIONS FOR SUCCESSFUL REVIVALS.

The Preaching of Holiness in the Revival.

REV. C. W. RUTH, EVANGELIST.

THERE are many reasons why there should be holiness preaching during a revival. In the first place, we have demonstrated again and again that the preaching of holiness is the surest and quickest way to precipitate a revival. When holiness is preached definitely, and explicitly, it invariably happens that the best people in the church,—such as Brother and Sister "Sincere," and Brother and Sister "Faithful,"—will be the first at the altar to seek the experience; and this, in itself, will bring conviction to the rest of the church, and to the people generally, in that there will be the feeling that if those who are the very best people in the church are still needy, what must be the need of the rest of us? And since they have led the way to the altar, it makes it very much easier for others to take this step. It is always difficult to persuade sinners to do what Christians are unwilling to do. But in innumerable cases we have seen that when parents have come to the altar seeking holiness, their unsaved children and friends would come to kneel by their side seeking pardon.

Second. As these Christians pray through and obtain the experience of heart holiness it at once changes and clarifies the spiritual atmosphere—instead of the gradual warming up customary on such occasions. Having found a new joy, and a new victory in their own hearts they immediately feel a new impulse to help others: and a freedom and power to do so, which they never experienced before; so that instead of all depending on the minister or the evangelist, they are now ready to help, and co-operate in winning others. While the negative aspect of the experience of holiness means the complete cleansing and deliverance from indwelling sin, the positive aspect of this experience is the infilling of the Spirit—the baptism with the Holy Ghost and fire, enduing them with power, according to the promise. Acts 1:8. This was the secret of the revival on the day of Pentecost. When one hundred and twenty disciples received the experience of holiness by the baptism with the Holy Ghost, instantly the revival was on; "and the same day there were added unto them about three thousand souls."

The prayer of Jesus for his disciples was, "Sanctify them . . . that they all may be one . . . made perfect in one . . . that the world may believe . . . that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." John 17:17, 21, 23. Here we see that the very object of their sanctification was ("that the world may believe"): the salvation of a lost world. And the church is effective in the saving of the lost just in proportion as she is sanctified and made holy. Not a formal, worldly, cold, sinful church, but a holy, Spirit-filled church is God's chosen instrumentality for saving a lost world. Hence, we need to preach holiness in the revival, and bring the church up to her exalted privilege, before preaching to sinners.

Third. The preaching of holiness will convict every one who lives below that standard. As men get the vision of God's holiness they are made to see and feel their own sinfulness. Just as a person may never realize his own poverty until he compares his own situation with some one possessing great wealth; or feel how little he knows until he comes into the presence of one who is thoroughly trained and educated, even so

one may never realize his own sinfulness until he gets a glimpse of God's holiness. It was thus with the prophet Isaiah: when he had the vision of God's holiness, he exclaimed, "Woe is me! for I am undone: because I am a man of unclean lips." Isa. 6:5. It is by this contrast that men are made to feel their need. And since holiness is the Bible standard of Christian experience and Christian living, why should not all men be told about it? The travelling salesman usually places his best wares on the counter; the Physician seeks to assure his patient that he not only hopes to relieve him temporarily by removing some of the symptoms, but that he hopes to remove the cause of his trouble, and effect a perfect cure: then why should not men be told of the perfect cure in Jesus, and the very best things the gospel provides for them?

We have known preachers,—even so-called holiness evangelists—to excuse themselves from preaching holiness by saying, "The people are not ready for holiness." But how shall they get ready for holiness if they never hear holiness preached? We have found that the sure way to get people ready for holiness, is to preach holiness to them; there is no danger of the Lord getting the blessing on the wrong person: if they are not ready for holiness, by the clear light of holiness preaching the Spirit is most likely to bring them to see what they really do need. We have seen hundreds of sinners converted and backsliders reclaimed under the preaching of holiness, who had never been reached by any other kind of preaching.

When God sent Moses down into Egypt to lead the children of Israel out of Egypt into Canaan, he did not tell him to preach about the wilderness,—seeing they must first pass through the wilderness—and then afterward tell them about Canaan! No, he told them about Canaan, and from the start, made that the objective, even though they must first pass through the wilderness; even so, holiness should be the objective with every one who would enter the service of God, and make sure of heaven. Let all men know, at any time, that God hath said, "Be ye holy, for I am holy"; and, "Follow peace with all men, and holiness, without which no man shall see the Lord." 1 Pet. 1:16; Heb. 12:14. Indeed, I would not know how to have a revival without the preaching of holiness. On the other hand, I have never known the definite, explicit preaching of holiness fail to precipitate a revival. But whether the people will hear or forbear, it is the duty of the servant of God to proclaim the whole counsel of God.

The Spirit's Control of the Altar Service.

JOSEPH H. SMITH.



THERE is probably no part of our work in which we may more confidently claim and expect the gracious help of the Holy Spirit than in our altar services.

Various instances in the writer's experience fully sustain this. And there is no place in which we need the Spirit's guidance more. This for several reasons: it is the place of the soul's search for direct contact with God; and it requires spiritual wisdom upon our part to bring about that contact. It is the place, more than any other, where the enemy seeks by strategy to divert the seeker from the major issue, to distract the mind, substitute sympathy of some and enthusiasm of others for the real heart-searching operation of the truth, and satisfy souls with a shallow

something in place of the actual sin-killing operation of a full salvation. To circumvent these wiles of the devil one needs to be under the guidance or control of the Holy Ghost.

The need at the altar, as a rule, is not so much of instruction as of guidance. It is not the intellect so much as the *will* with which we have to deal. The *will* and the *faith*. Not the credo simply of the mind but the trust of the heart. Guidance into truth is one of the direct offices of the Holy Ghost; and though he may and doubtless, often will exercise this office through the agencies and instrumentalities of his ministers, yet none of us is capable of himself to lead the soul of another through Gethsemane to an actual triumph of God's perfect will, or "all the way to Calvary" to an actual and utter crucifixion of the "old man" that the body of sin might be destroyed. Our theory of all this and our teaching may be orthodox, scriptural, and complete, yet mere assent to all this does not carry the will and the affections and faith of the soul. Creed alone cannot cleanse from sin. We must be under the anointing of the Holy Spirit as the priests of God to lead and assist the seeking soul in offering a spiritual sacrifice of itself holy and acceptable unto the Lord.

And this leads us, lastly, to note that the altar is a place of prayer rather than of preaching, or even of much teaching (in the main). In this it differs from an Inquiry Room; in the latter, instruction majors and supplication is secondary. At the altar the reverse of this is true. Thus, it is that too much talk, even good talk, to seekers spoils an altar service. Our very best and most successful altar service leaders restrict and select the workers, limit the teaching and other talk, and major on prayer. Prayer of a few competent and experienced workers; persistent, definite prayer of the seekers themselves. Prayer—collective prayer, earnest prayer, prevailing prayer of the whole company of interested people of God gathered about the altar. This makes way for the free and forceful operation of the Holy Ghost. He will pour out the 'spirit of prayer and the grace of supplication.' His baptized people will pray in the Holy Ghost; and seekers will pray for the Holy Ghost. The result of such altar service is not shallow, nor superficial, nor sentimental; it is *Pentecostal*.

A Beautiful Book for Girls.

"What book shall I get my girl?" is so often asked of Christian mothers. Public libraries and book-stores are full of all kinds of books that degrade and that are low in their ideals. In fact our girls today are reading the wrong kind of literature.

My attention has recently been called to a wonderful book entitled "Beautiful Girlhood." This book is a beauty. It is filled with the most wonderful chapters on Dress, Society, Friendships, Ambition, Ideals, Character Building, Disposition, etc., and the style of the writer is so simple and chaste and conversational that the girls of high school age and college age will read the book with the keenest interest I am sure. This book will make an ideal Birthday present or Christmas present for a growing girl. The book is a beauty in its general appearance and make-up. It is a rare thing to get a book like this for a dollar. I hope a thousand parents will put this book into the hands of a thousand girls between now and Christmas. Order of Pentecostal Publishing Co., Louisville, Ky. Price \$1.00.

GEORGE W. RIDOUT.

P. S.—Let me suggest that you send your dollar in for the book and when you get it if not satisfied return it, and Mr. Pritchard, Business Manager, will send you the dollar back.

G. W. R.

The Relation of The Evangelist to The Pastor.

EVANGELIST O. H. CALLIS.



HE Scriptures say, "He gave some evangelists, and some pastors." We presume, therefore, we are safe in saying that there is room for both types of ministers within the church.

The pastor, though evangelistic, is not an evangelist. The evangelist, though pastorally inclined, is not a pastor. These two ministers are neither in opposition nor opposition with each other. They are

HELPERS.

The pastor needs the services of the evangelist. Most certainly, the evangelist cannot long exist without the pastor. They bear the same relationship to each other as that which exists between the physician and the surgeon—the practitioner and the specialist. Neither transcends nor supplants the other. The pastor lays the foundation for the work of the evangelist. The evangelist builds upon that foundation as given him. The pastor knows his field, knows its needs, knows the type of evangelist and evangelism needed. The evangelist knows the remedy. He is a specialist. He has had experience many times over with just such conditions as confront him upon his arrival in a new territory. He proceeds accordingly. The pastor and evangelist work together—their's is team work. One plants, the other waters and God must give the increase. In the next place they are

COUNSELORS.

Before and during a revival campaign many things need to be talked of frankly and fully. The correspondence prior to the meeting should be full and complete. Such matters as advertisement, plans for conducting, methods, finances and conservation should be duly discussed. There is no need for set rules and bounds of duty and performance to be made. Each should be free and at ease at all times in each other's presence and feel at liberty to make suggestions and to aid in propositions and appeals to the unsaved and to work freely in the altar services. There is often, we fear, too loose co-operation between workers. It is a mistake for a pastor to assume the role of dictator and to insist that his every plan be carried out with detail and precision. It is likewise most hurtful to the cause and deadly to good fellowship for the evangelist to assume the "I know all" attitude and refuse to listen to suggestions or advice. Personally, we believe that each can and should learn much from the other. It is, to say the least of it, a very unfortunate and unhappy situation for brethren to have to work together when not in harmony and sympathy with each other. Each should be flexible and able to give and to take advice gracefully. These brethren are not a set of mutual admirers but they should be

DEFENDERS.

In almost every revival some one gets his feelings ruffled at what the evangelist says, or does, or does not say, or do. Then he runs to the pastor with his complaint and imaginary grievance. For the pastor to listen to a petulant and peevish member and to take sides with him against the evangelist soon brings on a condition that is a little better than hopeless. No pastor should call an evangelist to assist him and then forsake him when the battle gets hot. One church boss destroyeth much good.

On the other hand in nearly every church there is some one who does not like the pastor. This brother deems it his sacred duty to lay all the faults, failures and shortcomings of his preacher before the evangelist. To him his pastor is not social enough, or

brief enough, or preaches too loud, or doesn't visit enough, or is too narrow, or too broad, or too something or other. He thus attempts to square himself with the evangelist at the outset by "laying-out" his pastor. It is difficult to judge the motive and sincerity of such a brother on so short an acquaintance. It is safe to pay little or no attention to such gossip. Invariably, we have found it the rule that where a member talks of the pastor or some former evangelist to another evangelist he will more than likely talk of us when we are gone. Pastors make mistakes. Evangelists make mistakes. But the worst mistake either can make is to accept at face value such rumors concerning each other and to pass them on.

But we have not yet said all that is in our heart to say about these brethren—the pastor and the evangelist. They are in the last but not least place.

SPIRITUAL ADVISORS.

Perhaps here is our weak spot. We preach faithfully and earnestly to both the church and to sinners. We strive to build up the brethren in the "most holy faith." (And woe to the evangelist who does not so strive). But how often do we seemingly neglect each other. How we might help bear each other's burdens, give light on perplexing problems and comfort in times of sorrow and distress. "Can two walk together, except they be agreed?" It is a real means of grace for brethren to "walk and talk" together, to counsel and pray together and to "bear one another's burdens." If more of this were done it would probably bring pastors and evangelists closer to each other and create a bond of union and fellowship that would be both wholesome and helpful. Brethren thus associated should grow in grace in each other's presence and employ. A splendid revival report then might read, "Meeting closed at high tide with all concerned—pastor and evangelist included—on a higher plane."

Our plea is for understanding to avoid misunderstanding, for co-operation to prevent opposition, and for appreciation to forego disparagement.

Advertising the Revival.

BURKE CULPEPPER.



VERTISING dates back to the time of Moses, when God set the woods on fire to attract his attention.

It would be difficult to lay down any specific rules to advertise. Even the most progressive firms realize the importance of diversified advertising. When you think of the millions that are spent annually for advertising and the results obtained from this advertising, it behooves the church to get busy and use paint and spill printers' ink.

In the early revivals, when there was not so much competition, like the moving pictures, radio and automobiles, it was not so necessary to advertise. The mere announcement that Lorenzo Dow, Jonathan Edwards, Moody and the illustrious Sam Jones were in town was sufficient to guarantee crowds that would tax the capacity of any building, and they often had to resort to the great out-of-doors to accommodate their crowds. But today the pastor and the evangelist have to come in sharp competition with every known device that pleasure has inaugurated, and then they often fail to attract.

Each Evangelist has his way of advertising his campaigns, and it is not my purpose in this article to lay down any stereotyped plan to be followed, although what I have to say in this connection has helped me wonderfully.

The first thing that I do when going into

a campaign is to get the pastor to furnish me with a list of committee chairmen. I write to each of these and outline the duties that is expected of them and their committees.

I get in touch with the newspapers. There are no better friends to the churches than the newspapers, if gone at in the right way. You will find few, if any, who will not give space to the revival, and willingly. It is not always convenient for the papers to furnish reporters, but if the story is well written and sent in it will find space. In writing this story do not pick up any old scrap of paper and scribble a few sentences and expect the paper to make a story out of what you have sent in. They have not been to the meeting, in all probability, and have not gotten into the spirit of the meeting. Prepare the copy just like you want it to appear. Another thing to remember about newspapers: they are human, and a letter of thanks from the pastor as well as the evangelist, will add much and show that you appreciate what the paper has done. It has given you a pulpit that you could not otherwise have had.

An ad in the papers occasionally will not only get the meeting before a large number, but it will show to the publishers that you are willing to pay for space in his paper, which is his only source of income.

Window cards are also effective in advertising a campaign, but be careful that they are not so large as to cover up fifty dollars worth of merchandise. Windows are valuable, and when filled with cards they are worthless to the merchant.

A large banner across the street is a constant reminder, and is very effective. This is especially fine when placed in a position to be seen by tourists, as well as the people of the community. Writing on the sidewalk is also very effective. This should be done at night, when the streets are clear of people, and the ad will greet them on the morning with telling effect. This work should be done by an artist and be made very attractive.

Different cards, such as the one that is often used and hung on the door knob, streamers on automobiles, small cards on the windshield, with words, "Ride with me to the Revival." Small cards to carry in your pocket are also good. That will give the worker an approach to the individual, and will fasten the name of the evangelist and the place of the meeting in the mind of the one receiving the invitation and will be more lasting than simply an invitation by word.

A letter written to the mayor, the school superintendent, the sheriff and other city and county officials will do much to tie these officials on to the revival and make them feel that they are really wanted there. Get as many people lined up as possible and make an effort to have a big house at the initial service. There is much in the get-away, and above all, when you have the crowd "deliver the goods."

Jesus Christ was a great advertiser. The angel said to Judean shepherds, "Behold I bring you good tidings of great joy, which shall be to all people." "And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." Jesus asked the question, "Whom do men say that I am?" He had as his advance man—his forerunner—John the Baptist, the mighty path-finder and trail-blazer, who cried, "Prepare ye the way of the Lord, make his paths straight." His approach into Jerusalem was heralded by the waving of palm branches.

If God the Father and his Son Jesus Christ placed a high value on advertising, should not the sons of men today advertise to a lost world the Master of men.

REVIVAL SYMPOSIUM.

PREPARATION FOR A REVIVAL.

REV. W. L. CLARK, D.D.

PREPARE ye the way of the Lord, and make his paths straight" is the statement of the prophet in the Old Testament, and is quoted by John in the New Testament, as that which should be done in order that Jesus may come with due honor and authority. He goes on to tell how the valleys should be filled, the mountains brought low, crooked places made straight, all of which is suggestive to us as our part for the coming of the Lord into our lives and churches with saving and sanctifying power.

Man prepares for most every other important event in his life. In summer we prepare for winter; in spring for summer; in youth for business. All through life we look forward to old age, making every preparation and warding it off as long as possible. If we expect company, or expect to take a trip, we make preparation for it. There is cleaning, cooking, new purchases all for the coming of a friend or the going of ourselves to visit our friends; some way or other we expect God to visit us and bless us without any preparation. I have gone to hold meetings and found the church poorly lighted, the janitor off duty, no song books, nobody to preside at the piano, no one to lead the singing, no arrangements made for the comfort or convenience of the preacher; before he can get things going he possibly will catch cold and be hoarse for half the meeting, because some preparation was not made for the meeting. It could have been done as well, if not better, before the meeting began than after, and would have prevented the inconvenience and embarrassment that occurred after the meeting started.

A very vital prerequisite to a revival is manifest in the record where Jesus visited his home community. Mark says, "He could do no mighty works there because of their unbelief." He healed a few sick folk, but no mighty revival came because they would not believe. Unbelief is of the devil, and he that doubteth shall be damned. It does not take brains or religion to doubt; the individual, the church, or community that will trust God may have a revival. God has promised it: "According to your faith, so be it unto you." Coupled with this promise is another; "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "If my people which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sins, and heal their land." 2 Chron. 7:14. This verse mentions four things the Lord's people should do in order to get his blessing:

1. *Humble themselves.* A proud heart the Lord will not bless. The most striking characteristic of Jesus is his humility. "As a sheep before her shearers is dumb, so he opened not his mouth." Therefore, if we would be like him we must humble ourselves. A church filled with pride will be devoid of a revival.

2. *Prayer.* Prayer does things. Prayer moves the arm of God. Prayer brings down the power and lifts up the sinner. A prayerless church is a powerless church. Whenever Jesus had a great task he prayed; sometimes all night was spent in prayer. If it was so vital for Jesus to pray when he had a great task ahead, it is just as important for us to pray for a revival, for to thus

function is the church's greatest task. "When Zion travails sons and daughters will be born unto God." The inference is that, unless she does travail there will be no additions to God's family. Oh, I grant you there may be additions to the church, but no one will be born into God's kingdom without earnest prayer. Show me a prayerless church and I will show you a church that has no revival; on the other hand, show me a church of prayer and I will show you a church where sons and daughters are born into the kingdom.

3. *"Seek God's face."* When one is displeased with you he turns his face away. God is represented as having been displeased by our sins, and has turned his face away from us. If a man or woman lose a piece of money, or a valuable jewel, the announcement is made, rewards are offered, and a diligent search is made for the same. If a sheep, a hog, a horse, or cow goes astray, the telephone is used, the county paper carries an ad, and it becomes the talk of the community; but whoever saw a county paper carry an ad like this: "Lost, my son! any one helping to save his soul will be amply repaid in this life, and eternally rewarded in the life to come." We seem to feel that what is accomplished spiritually, must be done secretly, as though we were engaged in some business that was a reflection upon us instead of the greatest privilege delegated to the human family. "Let him know that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

4. *"Turn from their wicked way."* God will not smile upon the man or the church that covers its sins; but there is nothing that will stir a church or community so much as for some one to confess his sins, especially if a churchmember has been doing or saying something he should not. Let him confess it and the power generally comes down and the revival breaks out. During a meeting I closed a few days ago, a lady with trembling voice, and tears in her eyes, confessed she had been saying and feeling towards certain members of the church in an unbecoming way for a Christian, and that she intended to quit and go back to the Missionary Society (for it had occurred in the society). That very day the fire fell, and we had one of the best services during the whole meeting. James knew whereof he spoke when he said, "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much." On with the revival!

Evangelism Without Repentance.

REV. ROBERT L. SELLE, D.D.

With but a single hope,
The world is in a lurch;
That one and only hope,
Is in a Christ-like Church.

In their efforts to lead people into a better life the dominant theme and keyword of the Prophets of the Old Testament, the Apostles of the New Testament, and the Reformers of the Dark Ages, was *repentance*. To them the word "repentance" meant a deep, godly sorrow for sins personally committed, forsaking and turning away from the same, with a renewed, transformed life as a result. All classes understood clearly the messages of these men of God. The same theme and keyword—*Repentance*—both dominated and permeated the evangelism of the founders and builders of Methodism.

Was this cloud of witnesses, covering many centuries of time and all the nations of the earth mistaken in their conception of the essentials to salvation? Did they misunderstand God's methods of saving souls from perdition? Did they emphasize the

wrong theme? Let this matter be considered well.

If they were right, the trend of modern evangelism is wrong. The basic theme is no longer what it used to be—*Repentance*. When have you heard a sermon on "repentance" by a pastor or an evangelist, such as used to be preached by the mighty men of God? When have you seen an article on "repentance" in any of our Advocates, or Sunday School literature, such as the fathers used to write?

Has human nature changed? Has God's plan of saving souls been revised and abbreviated? Has the necessity of repentance been abrogated, and church membership substituted in its place? Who is responsible for this change? What will be the result of this change? Are we drifting towards, or from, a saved world?

The unregenerated heart today is the same as it was in the days of the prophets and apostles. Repentance now is as much of a necessity for every sinner as it was in the days which are gone.

Good Literature and The Revival.

W. H. VANCE.

THE Bible has the solution to every problem. It contains the remedy for all the ills and evils to which human flesh is heir. It holds the recipe for all true happiness and genuine success. Hence, may be seen the relation of Good Literature, of which the Bible is the foundation and source, to a revival. God never designed that we should live defeated lives, but to live gloriously victorious and triumphant. God never intended that we should fail as workers in his kingdom, but that we should succeed signally, abundantly, through power divine.

SOME SCRIPTURES.

"This Book of the Law shall not depart out of my mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success." Joshua 1:8.

It was to Joshua God also said: "There shall not any man be able to stand before thee all the days of thy life. Be strong and of a good courage: for the Lord thy God is with thee whithersoever thou goest." Joshua testified after many a test of the promises, "Not one of God's promises to me has failed." With his mind saturated with the Word of God and his heart and life filled with the Spirit of God, this grand old hero of the faith went forward from conquest to victory. One day at his command "the sun stood still on Gibeon, and the moon in the Valley of Ajalon." Of this great victory it is recorded, "There never was a day like it before or since when God hearkened to the voice of a man: for the Lord fought for Israel." "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: So shall my Word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:10, 11.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." 2 Tim. 2:15.

"For the Word of God is quick and powerful, and sharper than any two-edged sword,

piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

Thus has been indicated to the preacher to read and meditate upon the Word in evangelistic Bible study, all the while urging upon his people the duty of reading and searching the Scriptures along the same lines. Let the dearth of Bible reading be ended; the drouth of Bible study be broken.

BOOKS FOR THE PREACHER.

Along with his Bible study, let the preacher read some great books; for instance, "Autobiography of Chas. G. Finney"; "Tongue of Fire," by Arthur; "Pastoral and Personal Evangelism," by Chas. L. Goodell; "The Passion for Souls," by Jowett; "Sermons for the Times," and "The Two Lawyers," by Morrison. Let the preacher also read again and digest Wesley's Doctrinal Standard Sermons; let him read Watson, Fletcher, Clarke, and others of the fathers on the great fundamentals.

BOOKS AND TRACTS AND PERIODICALS FOR THE PEOPLE.

Let the preacher induce his people to read the booklets as follows: "Carnality," by W. B. Godbey; "Depravity," by Wimberly; "From the Pulpit to Perdition," and "The Baptism With the Holy Ghost," by Morrison; "Fletcher on Perfection"; "A Plain Account of Christian Perfection," by John Wesley; "Entire Sanctification," by Adam Clarke; "Lest We Forget, or What Say the Fathers," by Miller; and last, but not least, let the preacher get his people to subscribe for and read THE PENTECOSTAL HERALD. My candid conviction is that any preacher and people who will thus betake themselves to the reading and studying of such literature, will ere long "hear a sound of going in the mulberry trees"; and will discern "a little cloud rising out of the sea, like a man's hand," followed soon by "abundance of rain," and an old-time Holy Ghost revival will be on.

REVIVAL MUSIC.

JAMES V. REID.



INCE "the Morning Stars sang together and the Sons of God shouted for joy" music has been a very important factor in religious ceremony.

Music is the language of emotions. It, therefore, becomes the most natural medium of expression for the sublimest emotions ever born in human breast, which are those inspired by worship of humanity's Creator.

Hymns originated when people began chanting their praises with rhythmic cadences and extolling the greatness of Jehovah. The hymnody of old Israel consisted of the Psalms of Moses and David. With each succeeding generation the music in religious ceremony has reflected the type of worship and the emotional state of the worshippers.

The hymns sung by our grandfathers were mostly in the minor key, with little variation of melody. The words expressed the sincerity of their devotion and the seriousness with which they regarded God's dealings with sinful humanity. With the coming of a widespread popular evangelism there has come a floodtide of songs and a multitude of song books of a new order.

Modern hymnology contains some very remarkable songs which possess sufficient merit to make them a blessing to future generations. But many revivals of the present day are handicapped by the use of a cheap grade of hymns with syncopated melodies which are designed to produce a shallow enthusiasm and an effervescent emotionalism, but do not bring the soul to a high plane of divine inspiration.

The Holiness Movement has produced some capable song writers and they have given us songs of beauty which properly become the vehicles of expression for worshipping hearts. Such are the hymns which give honor to the Holy Spirit and the shed blood of Jesus Christ.

Unfortunately there has been projected into the Holiness Movement another type of song which could scarcely be denominated anything more than religious vaudeville. Such songs contain funny stuff, burlesques on the carnal mind, cheap metaphors and paraphrases concerning the second work of grace, all of which is by no means in keeping with the grandeur and sublimity of the great doctrine of holiness.

It is possible for a group of people to take a lively melody and sing it with monotonous repetition, accompanied by the clapping of hands and patting of feet, until there results an emotional excitement producing physical demonstration, but does not necessarily mean that there has been a divine visitation at all. Some inexperienced song leaders who know this fact, but who do not know the psychological background of it, take advantage of it and seem to think the more demonstration they can "work up" the more "power" is on the people. It is the result of mere human emotionalism and oftentimes takes on ridiculous extremes which would never result under a demonstration inspired by a genuine, unmistakable visitation of God's majestic presence and power.

The song leader in revival or camp meeting has an important place to fill. He should go from his knees to the platform as truly as does the preacher, and be susceptible to the Spirit's leadings in directing the order of the song-service. There is a time for all things,—for praise and rejoicings, for majestic worship, for solemn, serious reflection, and if the song leader has spiritual discernment he will wisely choose such hymns for each service as will properly express the particular need of that hour and prepare the hearts of people in proper attitude for the subsequent message of the preacher.

Distribution of Tracts in the Revival.

W. S. RUNYON.

My experience in the last thirty-six years has led me to a conviction that the field should be canvassed in a systematic way and every possible home visited prior to the commencement of revival effort working out from your center each way a distance of one to ten miles. After pitching your tent or securing a church or hall, start your meeting with singing and Holy Ghost praying followed up with earnest preaching.

In the field work let the people know that you are connected with the oncoming revival effort. They will buy Bibles and holy literature more readily if they know of this fact. Carry the best of tracts and leave one or more in each home and, if well selected, will be a forerunner of the oncoming tide of victory. Let your fielders gather at headquarters and greet the people as they come. The fielders can testify of the true orthodox teaching at the camp and this will help with the accompanying literature.

In my early experience I assisted in a few meetings of this nature accompanied with a strong evangelistic help; the fruitfulness of each was so manifest that it kept me under a burning conviction to work out a plan of this nature ere I left for home. Most of my work has been in the homes of our beloved country with the mothers and their precious little flock helping them to get hold of God and his promises. The mothers and children would often meet me on the trains, depots, Sabbath schools, churches and missions and would praise God for my seed sowing and fruit gathering; while this we rejoiced over, nevertheless felt a burning conviction that we might have seen ten times more reaping

if we had worked upon the above outlined plan. We might have had great holiness centers where we now have nothing, or even worse, burnt-over districts.

A three months' canvass from June 1st to September 1st, with three or five workers holding ten-day meetings and working around a center, with a round-up the last of August in one great camp, is practicable, scriptural, reasonable and possible through faith and prayer. The support will come direct from the field work as practical economy can be planned for. We need one thousand sanctified, educated colporteurs to save our nation. Some of our sisters have caught the vision and are now in the field. Colporteur work is one of the richest fields of labor we know of and can be worked, without the above accompanying, yet with the above plan properly worked out might be multiplied tenfold.

As a boy of eighteen I had a Holy Ghost conviction settled down upon me the day I was converted that, if men and women were going to hell and judgment all around us without Jesus, it stood me in hand to go and tell them of the way of escape. Yes, go to their home; as Jesus said, "Go into all the world." I backed off and for twelve years had a death struggle and wakened up an awful backslider doomed and on my way to hell. I cried my way back to God; I gave up all and landed in Canaan. Sometimes my load is heavy and I go to him for a night of prayer; a spirit of Divine Love spreads its wings over me and I cry out, "Father, Father, I want nothing but Thee."

BEACON LIGHTS OF FAITH.

(Continued from page 3)

The most constructive achievement of his life was the founding and developing of Oberlin College, in Ohio. From the beginning of his ministry, he had been a zealous advocate of Christian Perfection, or Sanctification, a doctrine as bitterly opposed then as now; a storm of opposition came in from everywhere, especially in Presbyterian circles. This opposition was championed by such men as Dr. Lyman Beecher and Doctor Hodge of Princeton. The "Oberlin Theology" was the bone of contention in every church assembly. But Mr. Finney taught this theology at Oberlin for over forty years, and was also the pastor of the First Church in that city. In this field, he was preaching continually, holding revivals, lecturing on evangelism, and writing books. He stood without a peer in the realm of vital righteousness and Bible salvation. The college prospered in spite of all opposition, but the success was not through the human agencies of "Educational programs," but because the school stood for Apostolic Faith.

This sketch has had only to do with Mr. Finney as a revivalist, but his life broadened out as a scholar, theologian, and author. With all the honors that were given this extraordinary man, in this country and England, he did not for a moment lower the standard of his faith. He resigned as pastor of the Oberlin church five years before he died, but retained his connection with the seminary, preaching as often as his health would permit. Charles G. Finney died Aug. 16, 1875, within two weeks of his eighty-third birthday. Thus passed away, the reincarnation of Apostolic Faith, applied, not only in theory, but actual experiences.

The Girl Who Found Herself.

This latest book of Rev. Jack Linn is proving not only a good seller, but a book that leads folks to Christ. It is a thrilling story of a society girl who was saved in the old-fashioned way. It has enough romance about it to make it interesting, and yet it is a distinctively Full Salvation book. Do not fail to order one. Money refunded if not more than pleased. Price, 50 cents. Order from this office.

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(Continued from page 1)

large gallery full, and some standing in the gallery throughout the preaching.

After all the expenses of the convention were raised Brother Ruth took an offering of something over \$1,000 for the Memorial Hospital for the National Holiness Association Mission in China. The people responded quickly to the altar call at the close of the sermon, and the altar was filled and seekers at the front seat. The Lord did wonderfully bless the people.

I have rarely seen a convention move off and move on better than this one. From six in the morning, until about ten at night the work was going full swing, with short interims for meals, which were served in the basement of the church. The pastor of First Methodist Church, Dr. Ridder, is a rare man, of profound learning and deep piety. He, with his official board, gave us a most hearty welcome, and the fellowship of these excellent people had much to do with the success of the meeting. Brother and Sister Cooke have held on to this great work with no little discouragement at times, but they are seeing splendid results from their faith and labors.

H. C. MORRISON.

The Next Governor of Kentucky.

The Editor of THE PENTECOSTAL HERALD does not meddle in politics, but he is deeply interested in good government. We must have good men in office.

For many years I have not belonged to any political party in the sense that I could be counted on to vote for the nominee, whoever that might chance to be. I try to vote for a clean, good man whom I believe will assist in making and administering laws for the good of the whole people, regardless of party affiliation.

There is no circumstance under which I would vote for a man for any office who is friendly to the liquor traffic. I will not believe that a man elected to office by the votes of all of the worst elements of society is fit to represent the best interests of the people of the county, state, or nation. No such man can get my vote.

I believe I know who ought to be the next Governor of Kentucky. It is one of two men; one a Democrat, the other a Republican. They are mature men, at the strength of their manhood, intelligent, experienced,

clean, aggressive, tried and true. Either of them would be an honor to the state. Neither of them could be influenced or dictated to by the designing, selfish politicians. Either of them would stand for law enforcement, a progressive and, at the same time, an economic administration of state affairs. The designing politicians of neither of the dominating parties who want men in office whom they can control for their own selfish interests, would want either of these men for office. The men said politicians want ought to be rejected by the people.

I have in mind Ex-governor Beckham and Judge Huston Quinn. One of these men should be our next Governor of Kentucky. Ex-Governor Beckham served the state as chief magistrate with great credit to himself, and then spent a term in the United States Senate, after which he retired to practice law. I understand that he does not desire office. So much the better. The Democrats ought to give him the nomination and insist that he accede to the wishes of the people. His election just at this time would mean much for Kentucky.

Judge Huston Quinn has served on the bench of the Court of Appeals, and was a most excellent Judge. He was one of the best mayors Louisville ever had. The best people of all parties gave him confidence and approval. The Republicans should nominate him for Governor of Kentucky; they would stand a better chance to elect him than any other man in the state.

With Beckham and Quinn, the leaders of their respective parties for Governor, there would be no mud-slinging, but an intelligent and high-toned campaign, with the thoughtful presentation of the best interests of the state from their separate points of view, and which ever one might be elected, we would have an honest, intelligent, high-toned Kentucky gentleman for Governor. The people ought to rise up, put aside designing politicians and nominate Beckham and Quinn.

H. C. MORRISON.

The Lamentations of Zion.

MRS. H. C. MORRISON.

It cannot be denied that, among serious and devout people, there is a heart-cry for the work of the Lord to be revived. We have fallen upon strange times when people are trying to palliate

their consciences and adjust themselves to situations by saying that "times have changed"; that the methods used in old-time revivals are not any longer adaptable to present-day conditions. People have become too cultured and too highly educated to humble themselves at an altar of prayer and pray God for forgiveness and reconciliation.

Children are not brought up around the family altar, taught the awfulness of sinning against God, and made to feel their need of repentance and faith in Jesus as a Savior; but they are "graded" through the Sunday school, "promoted" into higher ranks of Bible study, and finally brought into the church on Easter Sunday—with a great gap in their training—the salvation of their souls. They become full-fledged members of the church, assuming its obligations and going through the various programs, yet with that one essential fact of the salvation of their souls still unattended to.

This sort of thing has brought about the desolations of Zion and many churches do not feel the need of a "set time for God to favor Zion" in special visitation of his power in conviction of sinners, the reclamation of backsliders, or the sanctification of believers. This is cause for constant grief to those who have spiritual discernment to

know that this is merely the routine of church activities and not spiritual worship.

Some ministers have thought to solve the church attendance problem by getting a lantern slide, and thus interest the people. But the lantern slide cannot take the place of the blood of Calvary, nor can the telling of thrilling stories take the place of the "Old Story of Jesus and his Love."

We need a revival like we have seen in days gone by when, after a burning message from a Spirit-filled minister, the people cried out, "What must I do to be saved?" A revival of reading God's word. We need a revival that will awaken men and women to a sense of sin, that will sink the shaft of conviction deep into the hearts of sinners; a revival of fundamental doctrine concerning sin and righteousness, the life that now is, and that which is to come. A revival that will reach from the kitchen to the parlor; that will permeate every avenue of domestic, social, commercial and political life. A revival that will make men in high and low places let go of that which does not belong to them, that will make men true to their word and obligations, that will put the Golden Rule to work in office, factory, store, kitchen, parlor, legislative halls, the great Exchanges—everywhere! When this sort of revival is brought about, then will the Golden Rule of Christian conduct usher in the Golden Rule of Christian character.

PRAYER FOR THE REVIVAL.

M. M. BUSSEY.

"O Lord, revive thy work." Hab. 3:2.

"Let the ministers of the Lord weep . . . and let them say, Spare thy people, O Lord." Joel 2:17.



An appeal is made to the minister to weep; tears beget tears, burden produces burden, concern arouses concern. Coupled with their tears is given an exhortation to pray. To pray earnestly for the people, a prayer that they may be spared. Tears and prayers are set forth in the above Scripture as the means to save a people from destruction. When the church has languished, preachers and people have resorted to prayer or suffered untold ruin. The great day of Judgment will reveal the victories of prayer, and the sin of prayerlessness.

The great outpouring of the Holy Spirit on the day of Pentecost was preceded by ten days of prayer. They prayed, all prayed, prayed earnestly, until they were with one accord in faith, and expectancy. When they had prayed up to the white heat of preparation God poured out upon them the gift of the Holy Ghost. When they were filled with the Holy Ghost thousands of souls were saved. The disciples never spent ten days in their lives with greater profit to themselves, or to the world, than when they prayed.

All true revivals are born in prayer, live in prayer, and die without prayer. Chas. G. Finney gives some examples of praying men in his revivals. He said, "The spirit of prayer was poured out powerfully, so much so that some persons stayed away from the public services to pray, being unable to restrain their feelings under the preaching." He speaks of a Mr. Abel Clary, and said, "The burden of his soul would frequently be so great that he was unable to stand, and he would writhe and groan in agony." He mentions others, and said, "I knew at the time a considerable number of men who were exercised in the same way. This Mr. Clary, and many others among the men, and a large number of women partook of the same spirit, and spent a great part of their time in prayer."

Some years ago I was called to a most difficult field to hold a revival. Within a few days a break came with such power from heaven I was much surprised, and could not account for it. Hardened sinners came weeping and falling at the altar; some could not walk to the altar, but fell at their seats as if dead. There were so many all over the church falling under the power of God, we turned the entire church into a place of prayer. This service continued until 2:30 A. M., and the two following nights until after midnight. All felt a gracious revival had visited them, but none knew why, until a pale woman was brought into the meeting and told how that for over a year she had been sick, and that she had prayed almost day and night for this revival.

Some years later I was strangely urged by the Holy Spirit to cross the continent, and was brought, without delay, to a place where three men had met regularly for three months to pray for a revival. Within three days the power of God broke upon us in such a way I knew an unusual revival had come. The meeting continued with increasing power until we marveled. Finally these three men made known their covenant of prayer.

Praying groups should be organized to conduct prayer meetings in the homes preceding, and during, the revival. Spread the revival fire by having the meetings for prayer in various parts of the city, or community. Have as many as possible. This forenoon I conducted three prayer meetings in homes and preached at the railroad shops at the noon hour, and we can feel that the city is getting under the fever of conviction in answer to prayer.

Prayer drives back the power of Satan, and creates an atmosphere in which it is easy for sinners to be saved. Prayer permeates the atmosphere and makes the preaching go forth with power. Prayer dispels differences, and brings peace and harmony. Prayer creates faith and courage, making the timid as bold as a lion. Prayer anoints the eyes, clearing and enlarging the vision. Prayer warms the heart, and helps us to help others. *Let us pray!*

Why Preach Hell and The Judgment in Revival Meetings?

REV. M. P. HUNT.



HE question as stated seems to anticipate an affirmative answer, and in my case that is what it will get. I do preach hell and the judgment and, for the following reasons.

1. They are not only a part of the gospel message but, judging from the place and prominence given them in the New Testament, a very important part. If one preaches a whole gospel then, of necessity, he must preach hell and the judgment. Moreover, a well-rounded gospel demands that they be given something of the emphasis they receive in the New Testament. My call is to preach a whole gospel. My Lord and the inspired Apostles as to what that is, are my authorities.

When one looks into the gospels he must be impressed by the frequency and character of our Lord's references to hell and the judgment. The limitations of this paper will not permit even a citation of the more important passages. The pictures he draws of each are such as are calculated to profoundly impress and move men to action. Turning to the book of Revelation in which Jesus is speaking his messages to the Seven Churches of Asia, through John, we find it abounding in references to hell and the judgment so picturesque in their setting as to challenge the attention of all who read. Looking into Acts of the Apostles and Epis-

tles, we see the authors emphasizing the thoroughness of the judgment and terrible-ness of hell.

2. So far as my knowledge goes, all the great soul winners of the ages have preached with a fervor and unction, born of a tremendous conviction, of the revelations of the Book as to hell and the judgment. I think I am safe in saying there has never been a great soul winner who did not lay great emphasis upon the teaching of the Word as to hell and the judgment. Desiring, above all else, to win souls, I preach hell and the judgment.

3. The preaching of hell and judgment as set forth in the Word of God, awakens men to a sense of their guilt, and brings them to see the awfulness of sin, while magnifying the holiness of God.

The average man's ideas of sin comes a million leagues short of the mind of God. Man's tendency is to condone, minimize and excuse sin. With him, sin is not "exceedingly sinful." He has ever to be brought by the Spirit of God to see things as they are, and hate the condition of his heart that has separated between him and his God. God is not only the most wondrous lover in the world but the most terrific hater. By as much as he loved the sinner, by so much he hated his sins. Christ's death spells at once God's love of the sinner and his hatred of his sins. The doctrines of hell and the judgment are especially calculated to bring out and give their proper setting—God's holiness on the one hand, and the "exceeding sinfulness of sin" on the other. Sin is more offensive to God than unregenerate men are wont to think, and their need of salvation far more desperate than they have dreamed. They need the "terrors of the law," as such preaching is sometimes called, to arouse them to a sense of their lost and undone condition.

A gospel that fails to emphasize hell and the judgment and that lays all its stress on the love of God, is like to the conception of the parent that is all love, that has no place for discipline and judgment against the sins and delinquencies of the child. To be sure, the appeal that will touch one heart will not another, hence the why of a well rounded gospel preached in the power and demonstration of God's Spirit. Paul said, "Knowing the terror of the Lord, we persuade men." A revival of the emphasis on hell and the judgment in all our pulpits will be owned of God in the salvation of souls, and go far toward checking the crime wave now cursing our land.

Conserving the Results of The Revival.

REV. W. G. NIXON, D.D.



REVIVALS of religion are very necessary. We have a revival in business, in social contacts, why not a revival in religion? The laws of revival are as exact as the laws of harvest. The ground must be ploughed, harrowed and the seed sown if golden harvests result. Any church can have a revival if it will pay the price. True revivals are not worked up; they are prayed down. Prayer brings the dew of Heaven on the sown seed. Prayer girds the harvester for his task. Oh God! give to America a Holy-Ghost, sin-killing revival of true religion! But I am to speak here of conserving the results of the revival.

For thirty-three years I have seen a revival every year in the churches I have served and have done my best to conserve the results. I set down here some of the methods employed.

First. The care of children: I always

carry the revival into the Sunday school. I hold that children coming into moral responsibility need to be converted, regenerated.

These converted children I organize into a class for religious instruction and meet them myself every week between Easter and Children's Day in June in preparation for full membership. I require an 80% attendance upon these classes in order to reception. The members of this class are each given a manual for study as they enter, and on the day of reception are given a leather bound, illustrated New Testament. Perhaps the most gratifying work of the whole year is with these boys and girls, and parents say to me, "I wish I could have had such instruction and help when I began the Christian life."

Second. The care of young people. Those in the boys and girls' group range in age from eight to twelve years and meet Wednesday afternoon, coming direct from school. I seek to get the young people interested in the "Mid-week Service of Prayer, Praise and Bible Study." I do not now recall a single instance of a new convert backsliding while attending and taking part in the mid-week service of prayer. Again and again I have gone to churches that had a very small prayer meeting and have seen the attendance reach as high as 150 with about half of them young people.

The social life of the young people of the church is always a problem. Many plan social activities to draw worldly young people into the church and please them. I approach the problem from a different angle. I seek to provide a sane, social atmosphere for Christian young people, where in Sunday school groups and young people's societies they may meet for a social evening with kindred souls while the worldly youth are running to the movies and midnight dances. It is a wonderful thing to watch the development of young people in their prayer life, their fidelity to high ideals in school life, and to see out of the group those going, under the call of God, into the world's harvest field, in the service of our Lord Jesus Christ.

Third. In a genuine revival there are always a few, at least, of more mature years who are reached for Christ and his church. I have witnessed some notable conversions of men and women far gone in sin, so that I regard no case as hopeless. I try to lead these as quickly as possible into the experience of entire sanctification as the most stabilizing and satisfying experience for the soul. Indeed, we must keep the lure of this great experience before all truly saved souls that they may soon come into the fullness of the blessing of the Gospel of Christ.

Following a revival I preach sermons calculated to instruct and help new disciples; such themes as I find helpful are: "The Source of Temptation," "How to have Victory in Temptation," "How to keep in the will of God," "The Emergency Promise," "The Enemy Inside the Fort," "The Victory Life."

Finally, I invite all who have problems and difficulties to be free to come to me in private to talk over their affairs and that I may offer what advice is needful and to pray with them that their faith fail not. While I try to help others I keep myself so in the Master's will as that the service shall be soulful and sympathetic.

"Give me the love that springs from holy faith,

And still believes, although it cannot see;
That even for the hopeless, hopes the best,
And loves because of what is yet to be."

Heavenly Father, give us an insatiable appetite for thyself! Come to us as the manna or the corn! Teach us to feed on the heavenly and eternal bread, even on Jesus Christ, thy Son our Lord, who came down from heaven to give himself for the life of the world! In his name.

OUR BOYS AND GIRLS

CHILDREN IN PARTNERSHIP WITH JESUS.

Every real Christian boy and girl is in partnership with Jesus. Giving your hearts and lives to him surely makes you his partner, or a co-worker with him in doing good in some way.

You have heard or read of the boy whose luncheon of five little barley cakes or biscuits and two small dried fishes were used to feed a great multitude of people. Either Jesus or one of his disciples asked that lad if he would share his little meal with those hungry people who were doubtless quite a distance from their homes. For they followed Jesus from place to place to see and hear him, so wonderful were the things he said and did both for the souls and bodies of the people. And surely that dear boy was in partnership with Jesus, doing a good work. Of course Jesus performed a miracle in greatly enlarging the boy's little intended luncheon. But he with the rest of the crowd had all they wanted.

Dear boys and girls, always be willing and even anxious to form a partnership with the Lord Jesus. You can do so in different ways among your schoolmates and others. First of all give him your hearts, if you have not already done so. Then gladly offer him your time, talents and influence, and he will multiply them for your own good and the good of others. Oh what a privilege and honor to be taken into holy partnership with the adorable Lord Jesus Christ!

A. W. Orwig.

Dear Aunt Bettie: Please may I have a seat by you? There, thanks, this is very comfortable. Some kind friend sent us *The Herald*. We are very much interested in it. We like it all, but the first thing we look for is Page ten. The letters are very interesting. What's the matter with the boys and girls of Minnesota? Wake up some of you. Write sometimes. Even if your letter is short, we know you are here. I was fourteen years old Oct. 3. My hair is blonde, blue eyes and am five feet, three and one-half inches tall, weigh 111½ pounds. Ruby Pemberton, I think you are very foolish to learn to dance. You ought to think of your mother and want to meet her some day. You cannot be a good Christian girl if you dance. We live on a farm of 60 acres with a lovely orchard. It consists of apples, cherries, plums, grapes, currants, cranberries, raspberries and gooseberries. Here comes Mr. W. B., so I'll have to skip. May God bless and keep you all safe and give you strength to do what is right.

Vera E. Laust.
Bertha, Minn.

Dear Aunt Bettie: Here comes a boy from the good old State of North Carolina. I wonder if you will let me chat a while with the cousins? I have been reading letters from the boys and girls, and found only one from North Carolina. What is the trouble with you boys and girls? Get some pep in you, and tell everybody what you are doing, and what you intend to do. I'm a student at Washington Collegiate Institute, Washington, D. C., about ninety miles from my home. I am in the tenth grade; also study music. I can play fifth and sixth grade music. I intend to continue until I become a good musician. I have been teaching music through all the summer months, what was termed my vacation. I have eight months of hard study ahead of me to finish my grades this year, which I intend to do. I am an only son of my dearly loved parents. I am fifteen years old, five feet, five and a half inches tall, have light gray eyes, light hair, weigh 128 pounds; a member of the Northern M. E. Church. I play the piano in church when I am at home. I am planning to go through College after I finish high school. I have not yet decided what I want to be, a preacher, teacher, doctor, lawyer, or merchant. There are so many different vocations to choose from. I will tell you later what I decide to take up. My father is a merchant; about eleven years ago he

bought a Ford automobile, the first one that came to my home town. Now there are hundreds of them. We can make a trip from Hatteras, N. C., to Norfolk, Va., in six or seven hours, on a beach road all the way. So, if you want to have a good time, I'll tell you the place to go. There'll be plenty of water and sunshine.

And plenty of "sports" you know. It's the place to spend your vacations, Where the summer air is cool; It's a fine open-air station, With the Atlantic as a swimming pool. There's a fine beach for "bathing." And the water is nice and clean; And boy, it's the place for "fishing." The best that I've ever seen. Boat riding is another pleasure, I know you would like very well, And there are so many pleasures, That I won't even bother to tell. Yes, I'm only giving you an "invitation."

To a future "summer resort," can't you see?

It's the finest place on the Atlantic—So visit "Hatteras, N. C." I ask every one who reads this letter to write a letter or card. Will answer all.

Corlett W. Burrus.
Hatteras, N. C.

Dear Aunt Bettie: Here comes a Florida boy. How are you and the cousins getting along? I am four feet tall, weigh fifty pounds, have light hair and fair complexion. I am eight years old and in the sixth grade. Come on, Florida boys and don't let the other states get ahead of us. As this is my first letter I want to see it in print.

Lamar Whittle.
Hardeetown, Fla.

Dear Aunt Bettie: Will you move over and let a little Arkansas girl in for a chat with you and the cousins? Mother takes *The Herald* and I enjoy reading Page ten. I was fourteen years old Sept. 26. Who has my birthday? I am five feet and one inch tall and weigh 95 pounds. Rev. Lum Jones and Rev. Johnnie Douglas closed a holiness camp meeting at Calamine. Rev. Lum Jones sure is a good preacher. I will answer all letters I receive. Well, I hear Mr. W. B. coming, so I will say good bye.

Pearl Lucile Mullen.
Strawberry, Ark.

Dear Aunt Bettie: Would you let a little West Virginia girl join your happy band of boys and girls? I have brown hair, brown eyes and am eleven years old. I am in the fifth grade. I go to Sunday school and church every Sunday that I can. It is two miles to Sunday school. I go to the M. E. Church at Kirkridge. My mother takes *The Pentecostal Herald* and I think it is very interesting. I always read Page ten. I'll be glad to hear from any of the cousins.

Nellie Antill.
Rt. 1, Box 10, Littleton, W. Va.

Dear Aunt Bettie: I am a stranger to you; but let's get acquainted. My name is Leah Brown. I am nine years old. I am in the fourth grade. I like to go to school. I go to the Methodist Sunday school. My papa is the pastor. We take *The Pentecostal Herald*, and I am always glad to see the Girls and Boys' Page, for I like to read the letters.

Leah Brown.
Derison, Kan.

Dear Aunt Bettie: A Maryland girl wishes to enter your happy circle. I have been a constant reader of *The Herald* for several years. I look forward for *The Herald's* weekly visits at our home, for I devour the contents of them. I enjoy reading each and every article especially Dr. Morrison's sermons. I am glad to see so many of the cousins are starting to serve the Lord while in their youth, for "Those that seek me early shall find me." Prov. 8:17. I attend the Wesleyan Pentecostal Church at Washington, D. C. The pastor is C. W. Oyer. I enjoy attending all good meetings and being with Christian people. I am very fond of reading

good books and any kind of Christian literature. My favorite Bible verses are John 6:37, Matt. 11:28, and hymn, "The Wanderer," by Dr. B. Carradine. Do any of you cousins know the words to the hymn, "Oh Morning Land?" I don't know the words of it, but we have it on a record and think it is beautiful. Russell Richmond, I will answer your Bible questions. The word "Lord" or its equivalent, Jehovah, occurs 7698 times in the Old Testament, or to be more exact "Lord" occurs 1,855 times and Jehovah 5,845 in the Bible. The word "and" occurs 35,543 times in the Old Testament, or 46,277 in all the Bible. The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet except J. The longest name is found in Isaiah 8:1. I am a girl in my teens living a short distance from Washington, D. C., in Maryland.

Christabell M. Long.
Rt. 1, Landover, Md.

Dear Aunt Bettie: I should like to speak for just a minute to the cousins through the columns of Page ten. During the vacation I subscribed to *The Herald* with a young friend of mine who is a student of Asbury College; since then I have been reading and enjoying Page ten. I wish to ask the cousins how many of you for the last five publications of *The Herald* have read Dr. Morrison's "Open Letters to a Young Preacher?" I am not a preacher, but there is sage advice in this letter for every Christian. If you are a Sunday school worker or personal the counsel of Dr. Morrison will be found a great help in any branch of Christian service. I am not a Methodist but a Christian and lover of this paper. I am near eighteen years of age, have red face and dark hair. I am only a "Tarheel" and booster of our good state. I should be glad to correspond with any young Christians planning to enter any branch of public service for Jesus Christ, or anyone who should care to know more of North Carolina boys. With great love to all the cousins.

Garlie Forehand.
Rt. 6, Goldsboro, N. C.

Dear Aunt Bettie: I have written to *The Herald* once before and saw my letter in print. I want every boy and girl in Oklahoma that belong to page ten to write to me so I can see how many belong. Also, I want everyone else to. I like to receive mail. Have I a twin? My birthday is March 4. I hope to see my letter in print.

Ray Sherrill.
Poteau, Okla.

Dear Aunt Bettie: I thought I would write to you. I go to church almost every Sunday, but last Sunday it rained. I am nine years old and in the fifth grade. We have forty pupils. My birthday is May 13. I have a sister ten years old and she is in the sixth grade. My sister has been sick so she couldn't go to school.

Evelyn Chaffee.
Union City, Pa.

Dear Aunt Bettie: I am a member of the M. E. Church at Peckham, Okla. I go to Sunday school and church every Sunday. My Sunday school teacher is Mrs. Pike. I am fat and short. I have blue eyes and brown hair. My birthday is Dec. 8. I am nine years of age. I am in the fifth grade. I have missed one Sunday in two years. I hope that Mr. W. B. is full when this arrives.

Clara Helen Gasaway.
Peckham, Okla.

Dear Aunt Bettie: My mother takes *The Pentecostal Herald* and I enjoy reading it. I go to church and Sunday school nearly every Sunday. I love Jesus. This is the first time I have ever written. I am ten years old and in the sixth grade. My birthday is Nov. 1st. I have a sister nine years old. We live on a farm four miles from Union City. We have two kittens; their names are Muff and Fluff. One of them is asleep on the couch. Well, as my letter is getting long I will close.

Gertrude Chaffee.
Union City, Pa.

Dear Aunt Bettie: It hasn't been very long since I wrote to Page ten, but I couldn't wait any longer. I love to read *The Herald* and love to read Page ten. Velma Hyder, you have my birthday, Nov. 19. Rev. Lambert,

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a student of Asbury College, held a revival a few miles below where I live. I attended the meeting. He sure is a fine young man. I was in a tent meeting in June. On June 6, in the tent meeting I was sanctified. The Lord wonderfully blessed me. I give him all the praise for what he has done for me. I wonder how many of you cousins can answer this question? Why was it that Moses could not enter Canaan Land? Edith Barker.
Pinch, W. Va.

Dear Aunt Bettie: How are you and all he cousins? I am fine. I am very tired from my long trip from where I live. I am four feet and eight inches tall and weigh 69 pounds. How many of you like to go to school? I do. I am nine years old and in the fourth grade. My teacher is Miss Rosa Johnson. I like her fine. Lillie Batson is my schoolmate. I belong to the M. E. Church and go to S. S. every Sunday I can. My father is the superintendent and my aunt is my teacher. Mary S. Hudson, I sure enjoyed your letter. I have one sister and one brother. My sister is seven years old, and my brother is twenty months old. Mazelle Horton.
Chapmansboro, Tenn.

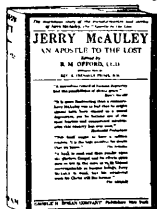
Dear Aunt Bettie: I am a little Georgia girl and have light blue eyes, light complexion, am five feet, three inches tall. I am in the eighth grade. I was thirteen years old August 31. I wonder who is my twin. My schoolmates are Pauline Burke, Ruby and Maud Hilburn, and Annie Lou Holmes. My teachers are Miss Earle Wood and Mr. Ferd Bates. Sylvan Rogers, I guess your age to be seventeen; if I am right please don't forget your promise. I would like to hear from any of the cousins who would care to write. Mildred Fort.
Scott, Ga.

Dear Aunt Bettie: Will you let a little Tennessee girl join your happy band of boys and girls? I have a little brother twenty months old and a sister nine years old. I am seven years old and in the third grade at school. I go to the M. E. Church, South. I weigh 50 pounds. I am four feet tall. Who can guess my middle name? It begins with M and ends with E, and has five letters in it.

Anice M. Horton.
Rt. 2, Chapmansboro, Tenn.

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SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D.D.

Lesson 9.—November 28, 1926.

Subject.—Gideon and the Three Hundred. Judges 7:4-8, 19-21.

Golden Text.—Be strong in the Lord, and in the power of his might. Eph. 6:10.

Time.—Date not certain. Opinions vary from B. C. 1249 to B. C. 1222.

Place.—Gideon lived at Ophrah: the invading armies were in the valley of Jezreel, or the Plain of Esdraelon. Jezreel is Hebrew; Esdraelon is Greek.

Introduction.—In our last lesson we studied how, under Joshua's leadership, the children of Israel renewed their covenant with God, and how they promised to put away their gods and serve and obey the God of Israel. We learned (Josh. 24:31) that they did serve the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, but there was no other generation who served the Lord so faithfully. We read Judges 2:10, "And there arose another generation after, which knew not the Lord, nor yet the works which he had done for Israel." They worshipped the idols of the country, especially Baal and Ashteroth, which god and goddess symbolized the generative and productive powers. Baal was regarded as the sun-god, and Ashteroth the moon-goddess. Contrary to the Lord's commands, they stopped the work of conquest. On account of their unfaithfulness to keep the covenant, God did not drive out the remnant of the nations which Joshua left when he died. Judg. 2:20-23. The Israelites were oppressed sometimes by these native peoples, and sometimes by foreign tribes. The oppressions were generally reckoned as seven, but although God punished them, he did not forsake them. As often as the people were oppressed, God raised up "Judges" who delivered the people, yet "when the Judge was dead they returned and corrupted themselves more than their fathers."

These Judges, fifteen in number, served a period of probably about 150 years, and were in most instances, men who led the Israelites in throwing off the bondage of the foreign races. Othniel was the deliverer in the Mesopotamian oppression; Ehud, in the Moabite; Shamgar, in the Early Philistine; Deborah and Barak, in the Canaanite; and Gideon, the fifth Judge, the deliverer in the Midianite oppression, whose record we study today. Jephthah was the deliverer in the Ammonite oppression, and Samson in the Philistine.

The Midianite oppression was the most severe thus far in the history of the Judges. The Midianites and the Amalekites came up every year in hords with their cattle and their tents, covering the land as far as Gaza, and destroyed the increase of the earth, and "left no sustenance for Israel, neither sheep, nor ox nor ass." They were reduced so low that they were compelled to hide themselves and their crops in the dens and caves and fortresses in the mountains. This oppression lasted seven years, and then the people cried to Jehovah for help. He first sent a prophet to them (Judg. 6:6) to reprove them for their lack of obedience, and then again he raised up for them a deliverer.

There were still some brave men in Israel who were ready to obey the command of the Lord, and such a man was Gideon. He was the son of Joash,

the Abiezrite. (Abiezer was the eldest son of Gilead, who was of the tribe of Manasseh). Gideon was a man with sons of his own, (Judg. 8:20) and judging from the way the angel of the Lord addressed him, he must already have distinguished himself in the seven years of oppression that had been upon the Israelites. When the angel appeared to Gideon he was threshing corn in his father's wine-press to hide it from the Midianites, and when the angel commanded him to go and saved Israel from the Midianites, we are reminded of the excuses of Moses when God called him to lead the children of Israel out of Egypt. When a man reaches the place in his experience where he realizes his own insufficiency and God's all-sufficiency, then God can use him. It is interesting to read the conversation between the angel and Gideon, (Judg. 6:12-23) and how Gideon prayed the angel to give him a sign of his favor by accepting his offering of unleavened bread and a kid. The angel directed him to lay it upon the rock according to a sacrifice prescribed by the law, and it was consumed by fire from the rock. On thus receiving divine assurance, he built an altar on the spot, and called it Jehovah-shalom—(Jehovah is our peace). Gideon in a dream the same night, was commanded to destroy the altar of Baal and cut down the grove, and build an altar to the Lord, and offer sacrifice thereon. When the men of the city demanded Gideon's life of Joash, the father, Joash said, "Let Baal plead his own cause." Gideon was then given a new name, Zerubbabel, "Let Baal plead," which commemorated the triumph which God had given Gideon.

"Then all the Midianites and the Amalekites and the children of the east were gathered together—and pitched in the valley of Jezreel.—But the spirit of the Lord came on Gideon, and he blew a trumpet, and Abiezer, (or the house of the Abiezrites) was gathered after him." By means of messengers he gathered others of the Israelites, and then before the conflict, Gideon asked God for a sign that he would be successful. God answered with the two miracles with the fleece of wool.

On the morning of the battle, Gideon was encamped by the well of Harod—"well of trembling" on Mt. Gilboa, overlooking the Plains of Esdraelon. This plain extends across central Palestine from the Mediterranean to the Jordan, and is dotted with places of historic and sacred interest. In obedience to the command of the Lord, Gideon proclaimed, "Whosoever is fearful and afraid, let him depart and return early from Mt. Gilead," and 22,000 of the men retired.

4-6. The Lord said unto Gideon, The people are yet too many, and they were put to a test by the manner of their drinking at the well Harod. All of those who took the time to kneel down, were rejected, but those who lifted the water in their hands and lapped it, were chosen for service. Three hundred remained. It is generally understood that those who lifted the water to their mouths, were more in a position of watchfulness, and could keep their eyes on the enemy. God wants today defenders who are not too busy looking after their own welfare and comfort to see the advance of the enemy.

7-18. The Lord promised Gideon that with the 300 he would deliver the Midianites into his hand, and they took their provision and their trumpets and waited for orders. When night came, God commanded Gideon to take his servant Phurah, and go down to the host of Midian, and there Gideon heard a Midianite relate his dream and another give the interpretation thereof. From the interpretation, Gideon learned that the Midianites were already terrified at "the sword of Gideon, the son of Joash," and when Gideon had heard the relation of the dream and its interpretation, he worshipped and returned unto the host of Israel, and said, "Arise; for the Lord hath delivered into your hand the host of Midian." We wonder if a less strong man would not have said, "my hand." Do we often find such absence of egotism? Gideon then divided the three hundred men into three hundred companies, and put a trumpet in every man's hand, and a lamp within an empty pitcher, and told them to do as he did, when they came to the outside of the camp. He told them when he and his men blew their trumpets, for them to blow theirs on every side of the camp, and say, "The sword of the Lord, and of Gideon."

19-20. So Gideon and the hundred men that were with him, came unto the outside of the camp—and they blew their trumpets, and brake the pitchers that were in their hands. According to command, the other companies did likewise, and they cried, "The sword of the Lord, and of Gideon." We can imagine something of the astonishment of the Midianites when they were suddenly awakened at the beginning of the middle watch of the night by the blowing of three hundred trumpets, and glare of three hundred torches that had been hidden in the pitchers, and the shout of the battle-cries, "The sword of the Lord, and of Gideon."

21-22. And they stood every man in his place round about the camp; and all the host ran and cried and fled. Each one of the companies kept its place and continued to blow the trumpets. The Midianites thought that they were the trumpets of a large army, that had gained entrance into their camp, and they became confused and demoralized. Supposing that the enemy was in their midst they turned their swords against every man they met, as they fled down the pass leading to the Jordan.

This and the successive victories under Gideon, were the greatest Israel had known since the time of Joshua. The people immediately wanted to make Gideon an hereditary king. Judg. 8:22. "Rule thou over us, both thou and thy son, and thy son's son also—but Gideon said, I will not rule over you—The Lord shall rule over you!" Does not this bespeak his greatness of character? Gideon is said to have been the greatest of the fifteen judges; "being excelled by Samuel in holiness of character, but by none in dignity and prowess." His rule lasted forty years, during which time, the Midianites never lifted their heads again.

We are impressed with the fact that it was in disobedience to God's commands, and the breaking of the covenant, that Israel found herself overcome by the Midianites, and it was when they cried unto the Lord that he sent a prophet to them, to convict them of their sin. Then he sent to them a deliverer, and their deliverance was by faith, not in their numbers, nor their weapons, nor their own

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military training, but their faith was in God.

Today the church is being invaded by the hordes of the higher critics and worldlings, who have "entered into the land to destroy it." Some of the faithful have cried unto the Lord, and he has sent prophets to convict of sin. He will be the deliverer of all who will be truly repentant. With the Lord as leader, he needs the faithful three-hundred to obey his commands, to follow his leadership, to be clothed with his Spirit, and with a small army, and seemingly foolish weapons, those of consecration, faith and prayer, he can rout the enemy. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Zech. 4:6.

EVANGELISTIC AND PERSONAL.

Rev. B. F. Harris is arranging his slate for winter and spring months and will be glad to communicate with any one desiring his help. He is a commissioned evangelist in the Nazarene Church and has been in the holiness work for a number of years. Address him, 216 E. Brockett St., Sherman, Tex.

Rev. L. E. Williams will be in his meeting at Olyphant, Pa., until Nov. 27, after which time he has open dates. Address him, Wilmore, Ky.

Rev. James V. Reid has just finished one of the busiest years of his evangelistic life and is home for a rest of a few weeks. He begins a meeting in Travis Park Church, San Antonio, Tex., Nov. 28 to Dec. 5, then home for holidays. His first meeting for 1927 is at Springfield, Tenn.

Any one desiring a singer and pianist, write Rev. E. L. Jones, 1810 Young St., Cincinnati, Ohio. He has a few weeks he would like to put in assisting in revival meetings.

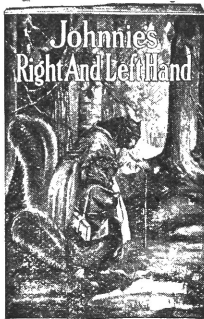
Mrs. Rev. E. A. Brewington, the noted colored evangelist, is now able to fill calls, after six years' rest from active service, because of a nervous breakdown. Mrs. Brewington is an able and consecrated evangelist, who has spent thirty-seven years in this work. She is filled with the Holy Ghost and fire, preaches sound doctrine and the Lord has always honored her work by giving her souls. Address her, Rt. 8, Box 60, Springfield, Illinois.

NOTICE!

Rev. Charles E. Otey, West Point, Va., had the misfortune to get his books burned up last spring. He is anxious to get some books to help him in his ministerial work, and I am making this appeal to ministers or others who may have books suitable for a preacher's library to send him as many as you can spare to the above address. It will not mean much to you, but it will be a great help to him. Mrs. H. C. Morrison.

Children and Young People

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5. Johnnie's Right and Left Hand.
6. Bible A B C's for Little Folks.

A beautiful series of stories for boys and girls, ages 6 to 9 years, with a colored cover and fully illustrated in colors. Each story is told in such an attractive manner that the moral is taught unconsciously. The first story teaches that biblical truth, "The Lord loveth a cheerful giver." The second book teaches "Be ye kindly affectioned one to another," and so on through the entire series. Boys and girls will read one story and want them all. Size 6x8½ inches.

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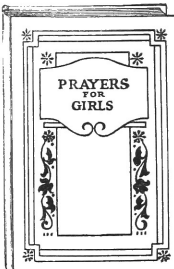
Bits of Biography is a compilation of interesting stories taken from the lives of great men and women. The short narratives are the events particularly of interest to the youth and written in such a style. It takes up a variety of types of character such as great Reformers, Missionaries, Preachers, Statesmen, Philosophers, etc.

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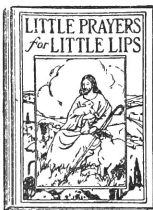
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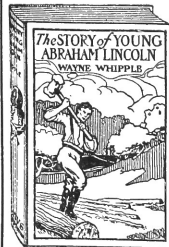
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Thirty full-page pen drawings, size of book 7x10, bound in boards with a colored front cover, printed in large type.

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There are seven volumes in this series, each volume containing about 250 pages, with numerous full-page illustrations, large type, beautifully printed on good paper, bound in a splendid quality of cloth, printed in colors. The titles are:

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Each book has a beautiful jacket printed in colors and they are wonderful values at \$1.50 each, but on account of the very large edition printed we are enabled to sell them at 75c each, or the seven volumes postpaid for \$5.00. These books are suitable for young people from 9 to 18 years of age.

The Pilot's Voice

BY ISABEL C. BYRUM.



This highly profitable story of a wayward boy is written in a manner that holds the rapt interest of all who read it. It will restrain its youthful readers from going astray, or if they have already done so, will pilot them back into the safe harbor of right-living.

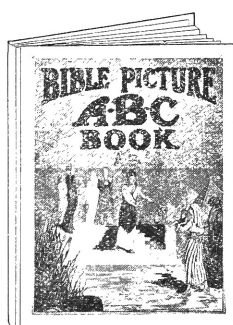
This is a true story written with an analogy of a voyage. It will entertain the boys and girls and at the same time will impress them with a good lesson. 224 pages. Cloth, 60c.

Bible Stories and A B C's For Little Tots to Learn With Ease.

Just the book for small children between two and six years. Book is printed on heavy linen and cannot be torn. Cover is printed in four colors and artistically colored illustrations are on every page.

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26 Colored Pictures
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The Stories supplement the pictures. A delightful story is on the page opposite each picture. It is in language the child can understand and is printed in clear, large, easy-to-read type. Price, \$1.00.

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An absolute novel in juvenile colored booklets. Each book has six colored pages beautifully colored covers with insert pictures. Board covers. Size 4¼x8¼.
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Reads like fiction, but is a true story of a Christian, Kansas boy. It is thrilling and adventurous. But nothing is objectionable. It sets forth good Christian principles for right living. It will entertain and instruct.

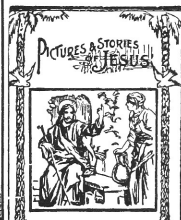
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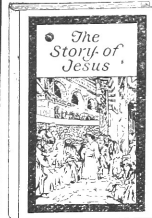
BY JOSEPHINE POLLARD.

In words of easy reading, illustrated with fifty world-famous masterpieces of sacred art, in many colors. The book is beautifully bound in cloth, stamped in gold with an illustrated jacket printed in many colors. The size is 7¾x9¼x1½ in. thick.

The Bible stories are printed in extra large bold type and they cover the Old and New Testaments. It is a book that would ordinarily sell for \$3.00, but on account of the very large edition printed, we are enabled to sell them at

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Story of the Bible
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There are two volumes, in this series, neatly bound in cloth, size 6¼x8¼, 96 pages each, with 45 full-page illustrations, frontispiece in many colors. Printed in large clear type, with a story on one page and a picture illustrating it on the other. The titles are: "Mother Stories from the Old Testament" and "Mother Stories from the New Testament." The regular retail price is \$1.00 per volume. Our special price, 75c per volume, postpaid.



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We have 100 copies of a pocket size red letter Testament, beautifully illustrated with colored pictures, in a good clear minion type, red under gold edges, silk marker, bound in genuine morocco with overlapping edges, stamped in gold, size 4 1/2 x 7 1/2, inches thick. Regular price, \$2.00. Our special **\$1.00** price.

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It will appeal to all persons who customarily say grace before meals as well as those who do not make a practice of saying grace. It provides a pleasing variety of form, with special prayers or graces for special days. A good book to teach the different members of the family to practice this beautiful form of devotion. Bound in cloth. Price, 50c.

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Three hundred* stories, all true and beautifully told. About 60 different kinds of animals, birds and insects. Some are thrilling adventures, others are humorous and will amuse both old and young. They teach useful lessons of kindness, industry, provision for the future, mother love, filial affection and undying attachment. 24 beautiful full-page illustrations, 28 special feature pages, 462 pages, colored jacket—a gift book for boys and girls, also parent or teacher. Price, \$1.75.

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Smith's Bible Dictionary

It is practically the foundation, or father, of all other Bible Dictionaries. This late edition has been brought down to the 20th Century and thoroughly revised by the distinguished Dr. Peloubet. It contains a new chronological harmony of the Gospels and History of the apostles. Four hundred and forty illustrations, 8 colored maps, over 800 double-column pages, bound in cloth, stamped in gold. Price, special, \$1.50.

FALLEN ASLEEP

HODNETT.

Charles L. Hodnett, husband of Emma A. Hodnett, passed to his reward October 9th, at his home Dixon, California. He was a native of the State of Maine; for nine years he lived at Cedar Rapids, South Dakota, and at University Park, Iowa, sixteen years. He came to California five years ago. For many years he has been a subscriber to the "Christian Witness," Pentecostal Herald, and the "Herald of Holiness" and the "Revivalist." He was a distinctive holiness man, and a mighty man of prayer. He always seemed to have a burden for souls, loved the fellowship of the saints and always seemed to have the victory. May God bless his loved ones, his dear wife, his son Carey and his sister, Mrs. Emma Brelsford. The service was conducted at Sacramento, Calif., by the pastor of The Nazarene Church. Edward E. Mieras.

DENT.

Rev. Claude A. Dent, pastor of the Church of the Nazarene, Red Bluff, Calif., passed to his reward Oct. 16th in a hospital at Sacramento. The service was held in the Sacramento Church of the Nazarene. Several of the ministers over the district were present and took part in the service. There was a very large attendance, and many said that it was one of the most wonderful services they had ever attended. Brother Dent was a godly man. He was well known by the holiness people of the central and western States. He leaves to mourn, his dear wife, Mary E. Dent, a daughter, Mrs. Edna Roush, his mother and two brothers, and hundreds of friends. Edward E. Mieras.

NOBLE.

Mrs. Ella S. Noble, for twenty-five years led in the Missionary work of the C. M. E. Connection. When married at Montgomery, Ala., August 17, 1901, she was a leading worker and Stewardess in the St. Johns A. M. E. Church. She taught in the City schools of Montgomery, Ala., at Tuskegee Institute, her Alma Mater, at Miles Memorial College, Birmingham, Ala. When she passed away, Oct. 17, 1926, at 8:42 A. M., she was a member of the Connectional Council of the Women of the C. M. E. Church, and Treasurer of the Woman's Board of Missions of the Kentucky and Ohio Annual Conference.

G. M. Noble.

WILLIAMS.

July 12, 1926, Mrs. Anna Belle Williams slipped away to be with Jesus. She was converted at the age of 12 and lived a consistent member of the Horse Cave Methodist Church. It can well be said, "She lived for others." Her life was love and kindness.

Rest, dear sainted friend, from thy labors;

Rest thee tried and true,

Rest from sorrow, sin and suffering,

Rest through eternity with Jesus.

Horse Cave Wesley Bible Class.

SPECIAL NOTICE.

Preachers' Meeting Ohio District Church of the Nazarene, Springfield, Ohio, Nov. 30 to Dec. 4. Special workers, Rev. T. M. Anderson, Rev. F. T. Fuge. Come for a great time.

Chas. A. Gibson.

Dist. Supt., 118 King Ave., Columbus, Ohio.

NOTICE!

We are writing to ask the friends of the late Rev. E. K. Pike to contribute something toward buying a tombstone or monument for his grave. He was a great preacher and many people were converted under his ministry. Each should donate some amount however small, to this worthy object. Send the amount to Virgil Kimball, chairman E. K. Pike Monument Fund, Hazard, Ky., or to the writer, Wilmore, Ky.

Andrew Johnson.

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Six designs all suggestive of the birth of the Christ Child. In addition to the Christmas salutation, each card has a short quotation from the scriptures bearing upon the event of that first Christmas day. Printed in harmonious colors on a fine grade of white antique finish card board with gilt edges. Envelopes match card stock. Size, 5 1/4 x 3 1/4. Price, postpaid, 30c per dozen. \$2.50 per hundred.

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RECOMMENDED BY ALL DENOMINATIONS for its freshness and accuracy; for its freedom from doctrinal discussion; for its simplicity of language; for its numerous and appropriate illustrations; as the best work on the subject. The greatest aid to parents, teachers, clergymen and all who wish a model and guide for reading or telling Bible stories in the most fascinating way.

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1. John Wesley, the story of whose life is soul-inspiring. It has 130 pages, bound in beautiful cloth and thrills one from start to finish.

2. John G. Paton, a man whose life is filled with incidents that bless and inspire to high ideals of life. There is no more interesting book for your boy or girl than this life of the Hero of the South Seas. It has 127 pages, bound in cloth, and is sure to please.

3. Martin Luther, known as the "Lion-hearted Reformer," is a most fascinating and thrilling history of the man who, as was said of the early apostles, "turned the world upside down." Get this book, get your child's heart saturated with the wonderful life of this man, and you will have planted something that will mean character and success. It has 155 pages, bound in cloth, and very cheap.

4. James Hudson Taylor, pioneer missionary to Inland China, has a story of adventures that holds one from the beginning to the close of the book. The hours spent in reading this will be hours that will count for all time.

5. Charles H. Spurgeon, a beautiful story of the great English preacher whose preaching called many a wandering sheep back to the Father's fold. He is known as the "Prince of Preachers."

We wish to bear our testimony to the value of the above books and urge parents, Sunday school teachers and friends who are looking for something worth while to place in the hands of the young to direct their feet in the right paths, to order one or more of these splendid books. You will, when I tell you the price is only 75 cents each, a valuable gift for a small price. The Pentecostal Publishing Company will be glad to send these books postpaid on receipt of above price. If a thousand copies of these books should find their way into the hands of boys and girls to bless their lives, I should feel that my recommendation had been invaluable.

Mrs. H. C. Morrison.

Messengers of Christian Comfort for the Sick

POST CARDS.

Bright and beautiful baskets of flowers. Verses by Amos R. Wells covering a variety of ages, for the use of Sunday School workers, Pastors and anyone else desiring to do good.

\$1.50 postpaid.

Twelve in pack, 25c. 100 Assorted,

Christmas Tag and Seal Envelope

This assortment consists of forty-one pieces of tags, seals, stamps and cards for making your Christmas packages beautiful. Price, postpaid, 10c per envelope.

Christmas Post Cards

Forty designs heavily embossed in gold and colors with appropriate texts. The quality of paper is the best and you will be delighted with them.

15c per doz. \$1.00 per 100, postpaid.

Put God First

REV. BURKE CULPEPPER.

The matter contained in this book is vital to the Christian life. These sermons are from a heart and mind all aglow with holy enthusiasm of a divine call to preach a great gospel to a lost world. They breathe with a passion to save men from sin.

Price, \$1.50.

The Twelve

EDWARD A. GEORGE.

This author takes up the apostolic types of Christian men and he makes real and vivid the life of a divine brotherhood that Jesus established in Galilee. Every one will appreciate these splendid autobiographies of the twelve disciples. 235 pages, beautifully bound in cloth.

Price, \$1.00.

Life of John Wesley

BY WATSON. \$1.00

6 BURNING MESSAGES 6

In tract form, specially adapted for these "last days." True to the Bible.

The Story of Jerry McAuley, who from being one of the vilest of the vile, became a burning and a shining light, and was marvellously used in winning many souls for God.

The Story of a Pink Rose. A remarkable narrative of the deliverance of a girl from the lowest depths of infamy and shame among the dives of Mulberry Bend, N. Y., to a glorious experience of saving grace.

These Light Additions, and the Eternal Weight of Glory. By Rev. A. Sims. A message of God's Exceeding great reward for sorely tempted and hard pressed saints.

Archibald Boyle: his club, his dream and his tragic death. A most powerful and impressive narrative. Just the tract needed to produce conviction. A new edition, with striking picture on front cover.

The Masterpiece and Satan's Allegory. By Saint Clement. An account of the origin of the Devil's Church. If you want to learn something about the Satanic origin of Christian Science, read this tract.

Christian Science and the Bible Contrasted. The writer tears the mask off this terrible delusion and shows it up in all its utterly anti-Christian and Satanic character. Crammed full of the most powerful and Scriptural arguments.

All above tracts are 25c per doz. No order filled for less than 12 of any one kind. \$1.50 per 100, assorted. Send P. O. order to A. Sims, 5 Simpson Ave., Toronto, 6 Ont. Dept. G.



Art Velvet Mottoes



They add beauty and refinement to the walls of any home, and are also appropriate for office, schools, churches, etc. The different styles and sizes are arranged to fit any place on your walls. These mottoes breathe an atmosphere of Beauty, Purity, and Truth. Each motto is corded, ready to hang up.

Christ's Passion Series

Size, 10x13 inches. Corded.
Price, 50 cents.



TEXTS.
No. 5515—Not my will but thine be done.
No. 5516—Even Christ pleased not himself.

Home Blessings

Size, 10x13 inches. Corded.
Price, 50 cents.



No. 5501.
The crown of the home is godliness.
The beauty of the home is order.
The glory of the home is hospitality.
The blessing of the home is contentment.

Christ The Head

A favorite text printed on the new art velvet cardboard. The white lettering on the red and green cards produces a striking effect. Size, 10x12 inches.
Price, 45 cents.



TEXTS.
No. 5401—Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation.

Bible Jewel Series

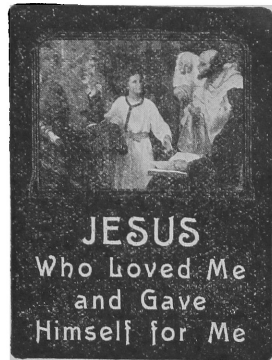


Every one will admire this series. Text No. 5135 is ornamented with a panel in colors showing two little children in prayer at another's knee.

No. 5136 shows Christ the Good Shepherd leading a flock of sheep with a lamb in his arms.
Size, 4½x10 inches.
Price, 25 cents. Corded.

TEXTS.
No. 5135—Pray one for another.
No. 5136—The Lord is my Shepherd.

Red, Green and Blue Texts

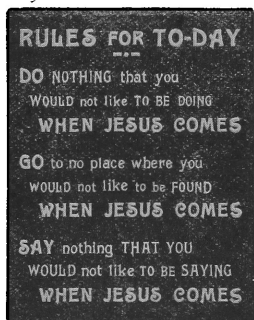


No. 5625—Jesus who loved me and gave himself for me.
No. 5626—Remember now thy Creator in the days of thy youth.
Size, 10x13 inches. Price, 50 cents.



A beautiful restful home scene in soft colors, flanked on either side with white panels. No. 4014.
Size 10x13 inches. Price 50 cents.

Rules For Today



No. 5402—A striking motto for the home, gives excellent advice for every day. Ivory-white letters on Art Velvet cardboard. Size 10x12.
Price 45 cents.

The Lost Sheep Series

A pretty motto with a very effective design showing a little lost sheep resting on a cliff. The rich red and green velvet background gives it a striking effect.
Size, 4½x10 inches. 25 cents.



TEXTS.
No. 5120—Jesus came to seek and save the lost.
No. 5121—Seek the Lord while he may be found.

Christ's Coming Series

It is richly embellished with an artistic cluster of white and green hand-colored passion flowers stamped on the red velvet cardboard. Texts in white enamel letters.
Size, 10x13 inches. Corded.
Price 50 cents.



TEXTS.
No. 5517—Jesus shall so come in like manner.
No. 5518—I will come again and receive you.

Sunday School Reward Series

Set of twelve art velvet reward cards that appeal to the children. Inexpensive; high quality—an innovation in the Sunday School field.
No. 50. Price per set, 75 cents.
Sold in sets of 12 only.



Heart Shaped
Love One Another.
He Careth for You.
Give Me Thine Heart.

Cross Shaped
Christ is Risen.
He Died For You.
Draw Nigh to God.

Star Shaped
Come Unto Me.
My Best For Christ
Rejoice in the Lord
Shield Shaped
I Will Watch and Pray.
Be of Good Courage.
Serve Him With Gladness.

Nativity Series

The sentiment of the texts and the beautiful, impressive picture make these mottoes suitable for any room in the house.
Size, 10x13 inches. Price, 50 cents.



Red and Green Texts.
No. 5620—God so loved the world.
No. 5621—He is our peace.

Home Series



This motto is embellished with a spray of attractive flowers around a panel showing a quiet country scene in the foreground of which stands a cozy cottage.

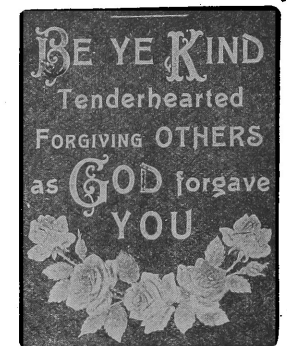
The scene and text are both expressive of home sentiment.

Size 6½x12 ins.
Corded.

Price, 40 cents

TEXTS.
No. 5326—Home Sweet Home.
No. 5327—God bless our Home.

Precept and Promise



Size, 10x13 inches. Price 50 cents.
No. 5510—Be ye kind, tender hearted, forgiving others as God forgave you.
No. 5511—All things work together for good to them that love God.

Lily-Of-The-Valley Series

A motto that appeals to every one who sees it. Text No. 5320 has a panel showing Christ in the Garden of Gethsemane.
Size, 6½x12 inches. Price, 40 cents.



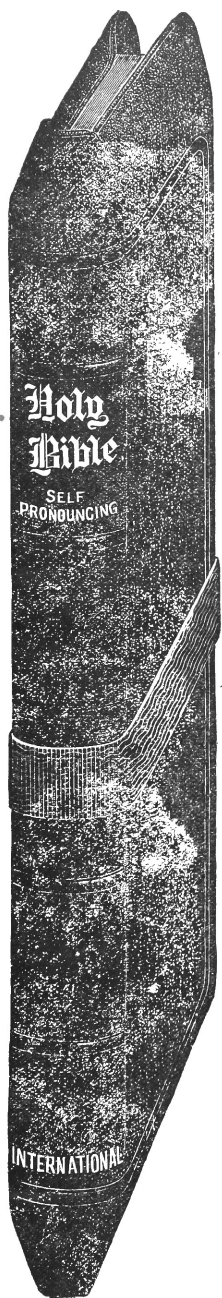
TEXTS.
No. 5320—Let not your heart be troubled.
No. 5321—God hears and answers prayer.



No. 4011—The Ten Commandments.
No. 4010—The Twenty-third Psalm.
No. 4020—The Beatitudes.
No. 4021—The Lord's Prayer.
Size 10x13 inches. Price, 50 cents.

THE GIFT SUPREME

THE OLD KING JAMES VERSION USED IN EVERY BIBLE ON THIS PAGE



This cut shows the style of all the overlapping edge Bibles mentioned in this advertisement.

Maroon Bible.

Illustrated Scholar's Pocket Bible. Size 3½x6 inches. Clear, black ruby type; strong, durable binding at a price within reach of all. Contains Bible Atlas, 16 full-page illustrations printed in colors, beautiful presentation page and frontispiece of a picture of Christ at prayer in colors. It is bound in genuine leather cut from heavy, soft hide, overlapping edges, gold titles. Ideal gift for a young lady. Special net price **\$2.45**

Most Complete Bible

Just the Bible for the home or family use, most helpful for the teacher or pastor, very attractive for the old folks, a good study Bible for the student.

26 SPECIAL FEATURES.

1. It has fine Morocco binding, overlapping edges, stamped in gold on back and backbone, size 5½x8½x1¾.
2. It is bound in the unbreakable back, which is the weak place in most Bibles.
3. It has a beautiful quality of white opaque Bible paper.
4. It has 32 pages of attractive halftone illustrations.
5. All the words spoken by Christ, printed in red.
6. It has the large long primer type, self-pronouncing.
7. 40,000 references, chapter numbers in figures.
8. A beautifully printed family register for names, marriages and deaths.
9. Chapter headings, giving the subjects treated in each chapter.
10. A summary of the principal events connecting the Old and New Testaments.
11. A chronology of the entire Bible.
12. A chronological table of Old and New Testaments.
13. The Old Testament and the monuments.
14. An itinerary of the children of Israel from Egypt to Canaan.
15. The tabernacle: its materials, its structure and its contents, with their symbolic meanings.
16. Harmony of the four gospels, making a wonderful study on the life of Christ.
17. The parables and miracles of the Old and New Testaments.
18. The names, titles and characters of the Son of God.
19. The sacred books of non-Christian religions.
20. Index of proper names, with their accentuation and meanings.
21. Obsolete and ambiguous words.
22. Tables of measures, weights and coins.
23. Alphabetical index of the Holy Scriptures, comprising the names, characters and subjects.
24. Four thousand questions and answers (121 3-column pages of these.)
25. Complete Bible concordance.
26. Fourteen maps in colors with index to same.

The regular net retail price is \$6.50. Our special sale price, **\$4.50** postpaid. Your name in gold, 50c extra. Patent thumb index, 50c extra.

Each copy packed in a box, wrapped inside and out. The above Bible is the very best value that we know of in the way of completeness, large type, all the attractive features for Bible study, neatness in size and durability for the price.

Ideal India Paper Bible

For Teacher, Pastor or Friend

- It is printed in long primer type.
- It is self-pronouncing.
- It is bound in Persian Morocco.
- It is silk sewed, guaranteed not to break in the back.
- It is leather lined to edge.
- It is printed on fine India paper.
- It has references, concordance, maps.
- It has silk headbands and marker.
- It is 8¾x5½ inches, weighs 22 ozs.
- It is only 15-16 of an inch thick.
- It is sold regularly at \$10.20. **\$7.50** Special price, postpaid.
- It will last a lifetime, ordinary use.
- Improved thumb index, 50c extra.
- Name lettered in gold, 50c extra.

(Specimen of long primer type)
**THE LORD is my shepherd; "I shall not want."
2 He maketh me to lie down in**

Same style as above bound in extra fine binding that will last 20 years ordinary care, for \$10.00.

Plain Type Text Bible

Clear black face minion type. Helps: Moody's Bible Study, Harmony of the Gospels, great periods of Bible history, prophecies, warnings and promises, dictionary of scripture proper names, maps, etc. Morocco with overlapping edges, stamped in gold. Size 5x7½x1½ in. thick. A regular \$3 value that we **\$1.25** are offering for

Same Bible as described above with the words of Christ in red, \$1.50.

Ideal Child's Bible



Bound in a beautifully grained, genuine leather, with overlapping edges, stamped in gold, red under gold edges. It has a very clear, readable agate type; is self-pronouncing, chapter numbers in figures. Size 3¼x5½, only ¾ of an inch thick, and weighs 11 ozs. It contains twenty choice helps.

1. The books of the Bible in rhyme.
2. How to find the books quickly.
3. Finding great things in the Bible.
4. How to read the Bible through.
5. The treasures of the Bible.
6. How to study Sunday school lesson.
7. The death of Moses.
8. How to study a Bible Character.
9. The story of Joseph.
10. How to study a book of the Bible.
11. The story of the Acts.
12. How to analyze a book of the Bible.
13. Analysis of the book of Acts.
14. Hints on studying the Bible.
15. The Bible in life and death.
16. What great men think of the Bible.
17. Testimonies to the Bible.
18. Golden verses of the Bible to be committed to memory.
19. A study of the Holy Land.
20. Bible manners and customs.

Every child should have a nice, convenient, attractive Bible that they can call their own, and this one is ideal. We contracted for a large quantity at such a low price that we can sell this \$2.50 Bible, postpaid, for **\$1.50**

Same style of Bible as above, keratol binding, red edges and not overlapping, 90 cents.

Old Folks' or Home Study Bible

The Home Bible for daily devotional reading. A superb record, and 17 maps, printed in colors, compiled from authoritative sources, covering completely the geography of the Bible, and a Calendar for daily reading the Scriptures, by which the Bible may be read through in a year. This book fills the ever-increasing demand for a Bible with large, clear print, and a size that makes it convenient for family services. For aged persons with impaired eyesight it will prove a blessing and add pleasure to the reading of God's Word.

It takes the place of a family Bible. Bound in a splendid quality, flexible morocco, stamped in gold. Regular agent's price, \$6.50. **\$3.00** Our price, postpaid.

Your name in gold, 50c extra. Same style as the above in genuine leather binding with overlapping edges, special price, \$5.00.

Ideal India Paper Pocket Reference Bible

This Bible weighs only 11 ozs., is ¾ of an inch thick, and size 4¾x3¾. It has very readable minion type, splendid Morocco binding, overlapping edges, silk headbands and marker. White opaque India paper, contains references and maps. Guaranteed not to break in the back. Just the Bible for men to carry in their pocket or ladies in their handbag—so small, light and convenient.

Our special price, postpaid... **\$4.00**

The same Bible as described above, with a complete Bible concordance in red, **\$5.00** Special price, postpaid.

Your name in gold on either of the above, 50c extra; index, 50c extra.

Smallest Bible Made

We mean by this the smallest Bible with a readable type and with the references and concordance. It has an antique nonpareil readable type, 40,000 references, a complete Bible concordance with maps in colors, chapter numbers in figures, and is printed on fine India paper, with red under gold edges, silk headbands and marker, bound in genuine Morocco with overlapping edges, stamped in gold, size 3¼x6 in. and a little over ¼ inch thick. It weighs 10½ ounces. This Bible is a regular \$3.00 value that we **\$3.00** are selling, postpaid, for

Sunday School Scholars Red Letter Bible

THE BINDING.—Genuine leather with overlapping edges, and very flexible. THE TYPE.—Large, clear, easy to read nonpareil black face, pronouncing. Chapters in figures. All of Christ's words printed in red.

THE PAPER.—A very thin white opaque Bible paper, durable. Red under gold edges, silk headbands and marker. ILLUSTRATIONS.—Sixteen full pages, printed in eight colors, and 32 full pages in one color. Frontispiece, presentation page and family record.

HELPS.—4,500 revised questions and answers, a complete Bible concordance, 14 pages of maps in colors, Hebrew, Phoenician, Greek and Latin alphabets.

THE SIZE.—5x7x1 in. thick, weight 20 ozs. Stamped in gold on back and backbone.

Specimen of Nonpareil Type

IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

THE PRICE.—This Bible is a good value at \$4.50. Our special price, postpaid... **\$2.75**

Name in gold, 50c extra. **BLACK TYPE EDITION.**—Same Bible as described above, without the red letter feature. Price, \$2.50.

Small Red Letter Bible

The size is 4¼x6-¾x1 in. thick. It has a very bold, clear, readable type, is self-pronouncing, has 40,000 references, chapter numbers in figures, beautiful white opaque Bible paper, silk headbands and marker, guaranteed nonbreakable back, bound in genuine Morocco with overlapping edges, stamped in gold, red under gold edges, with all of Christ's words printed in red. Regular net price \$3.55. Our special price... **\$3.00**

Patent thumb index, 50c extra. Same Bible as above, on fine India paper, without the red letter feature, \$4.75.

Precious Promise Testament

With a complete index. All Precious Promises marked in red. It has large, clear type. The only complete index to the New Testament. Special net price... **\$1.00**

Same as the above in genuine leather binding, overlapping edges. Price, \$1.75.

Extra Special Testaments

Large minion type, words of Christ in red, full page colored illustrations, splendid grained morocco binding. Stamped in gold, round corners, gold edges. Size 4x6½ inches. Price, postpaid... **\$1.00**

Vest Pocket, leather bound, nonpareil type Testament, stamped in gold, round corners, red edges. **60c.**

A Real Bargain... 500 copies of a vest pocket size, flexible morocco bound Testament with a splendid black face type. **25c.**

Workers' Testament

1,000 copies of a beautiful thin, hip pocket size, with all the scripture pertaining to salvation indexed and underscored in red, making a wonderful study for a layman, teacher or Christian worker. It is bound in Morocco with overlapping edges. The net price **\$1.40** is \$1.70. Our special price... **\$1.40**

100 copies same as the above without the overlapping edges, 75c.

Jewel Testament

Fine Morocco binding, overlapping edges, India paper, silk sewed, largest type in a little book, size 2½x4 1-6x¾ in. thick; weight less than 3 ounces. Fits the hand and vest pocket. It is self-pronouncing, contains the Psalms. Price... **\$1.50**

5 copies for \$6.00. Same style of Testament on regular paper, without the Psalms, 75c. Or with the words of Christ in red, 90c.

PENTECOSTAL PUBLISHING COMPANY - LOUISVILLE, KENTUCKY.